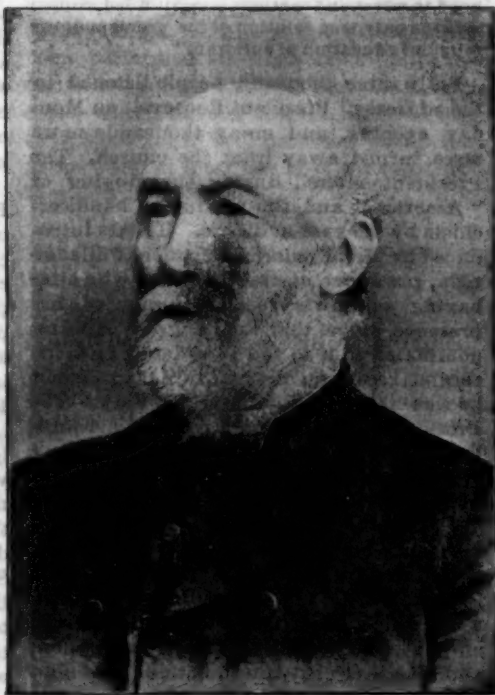
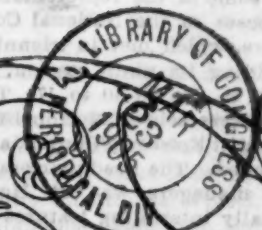


Zion's Herald

WEDNESDAY, MARCH 22, 1905



REV. ALBERT CARMAN, D. D.
General Superintendent Methodist Church
of Canada

See "Message to Epworthians," page 372

NATIONAL CONGRESS OF MOTHERS

"TO raise the standard of home life. To develop wiser, better trained parenthood. To carry the mother-love and mother-thought into all that concerns or touches childhood in Home, School, Church, State or Legislation." These are announced as some of the representative aims and purposes of the National Congress of Mothers, which met in triennial convention, holding its ninth session, in Washington, D. C., March 10 to 17. The public meetings were held in Metropolitan Memorial Methodist Episcopal Church, and were well attended. The headquarters of the board of managers was at Hotel Raleigh. Specially interesting features of the convention were an address by President Roosevelt on "The Duties of Parents and the Ideal Home Life;" another by Senator Dubois on "Mormonism;" and an International Day, when the condition of children in various countries and sections was particularly considered. On that day addresses were made by the British ambassador, Sir Henry Mortimer Durand, by representatives of the Japanese and the German Legations, by Dr. Samuel McCune Lindsay, First U. S. Commissioner of Education in Porto Rico, by Senorita Carolina Holman Huidobro of Chile, S. A., and others.

On Sunday, the 12th, a conference on "The Religious Education of the Child in the Home" was held, being opened by Bishop Satterlee, who was followed by Rabbi Joseph Kranskopf, of Philadelphia, and Miss Mary E. Hutcheson, of Columbus, Ohio. "Juvenile Courts and Probation Work," "Child Labor in the United States," "Uniform Legislation for Child Protection," "Pure Food for Children," were some of the important subjects considered, directly affecting child life among the people. Among other general subjects were: "New Ideals of Motherhood Suggested by Child Study," which was presented by President G. Stanley Hall, of Clark University, Worcester, Mass.; "Methods of Work in Mothers' Clubs and Parents' Associations;" "The Purity of the Home;" "Co-operation of Home and School;" "Sympathetic Parenthood;" "The Real Woman;" "The Children of the Nation."

On Monday Mrs. Roosevelt, in her own gracious manner, received the members of the Congress at the White House, to the number of four hundred. A special trip to Mt. Vernon was also included in the program of the convention. In connection with the daily sessions of the Congress a variety of excellent literature connected with and furthering the work of the Congress was on sale in the Sunday-school room of the church. A model nursery also was on exhibition, under the charge of Mrs. Fred T. Dubois. Every forenoon a kindergarten was held by teachers furnished by several kindergartens of the city.

One was impressed not only by the evidences of culture and womanly dignity observed in the delegates in attendance, but also by the moral earnestness and the deeply religious spirit that characterized the addresses and discussions. The necessary basis of morality in religion was recognized, and the importance of religious instruction in the home from the child's earliest years, as the foundation for right moral conduct and for the development of a righteous character. The introduction of moral instruction into the public schools was declared a necessity and an end for which the Congress would work. Mormonism as a menace to the home was

earnestly denounced, and the absolute necessity of its overthrow was emphasized.

Child study was named the most important of all sciences, and a necessary part of the training of all young women, and also of young men. President Hall, in his address at the opening session, spoke of it as the first science created by women, who are more generic than men, nearer the child, and better able to enter into its life.

Concerning the "Religious Education of the Child in the Home" Mrs. Charles M. Thorpe, of Philadelphia, said at the meeting on Sunday afternoon:

"We should teach our children religion, and we should teach it by being religious ourselves. Religion is entirely incommunicable to the boy except by example. The foundation of religion is at home with the mother."

Rabbi Kranskopf said:

"Whatever the past neglect, if the mother but have the will that her child shall be religious, it will not be long before her home will be a sanctuary, her table an altar, herself a priestess. Let the mother be sincere, and she will soon find the 'what' and 'how' and 'when' to impart religious instruction to her child in her home."

Miss Hutcheson said:

"If the majority of the women are wholly indifferent to the religious training of their children, it is because they are indifferent to their own religious needs. Religion to them is not a matter of life. In developed spiritual womanhood in wives and mothers—spirit-filled women—is the only true solution of the problem of the religious education of children."

Fully three thousand people listened to the address of President Roosevelt on Monday evening, and many thousands more were turned away from the church. The President entered during the singing of "America" and the waving of handkerchiefs by the vast audience. He was introduced by Mrs. Frederick Schoff, of Philadelphia, president of the Congress, who after having acknowledged the honor of his presence, stated that the Congress had first nominated him to the Presidency after his cordial reception of them in Albany when he was the Governor of New York. The President, in responding, recalled his farewell to Mrs. Schoff on that occasion: "The father of six says good-by to the mother of seven." He thanked the Congress for the invitation to address them, but said that he needed only permission, not an invitation, so great was his interest in their work. His address, which was in manuscript, was read with characteristic emphasis by gesture and facial expression, and with frequent interpolations that elicited hearty applause. [Selections from this address are printed on page 356 in this paper.]

Before the arrival of the President Mrs. Schoff had addressed the audience on "The Children of the Nation." She spoke of some of the evils that menace the home; of the importance of training boys and girls to purity and to home duties; of the careful study of the child by which women can accomplish better results in their own families and exert a potent influence in securing adequate child legislation; of the duty of the churches to watch the children and to instruct them in heart religion; and of some of the problems to be solved in the interest of the American home. She stated that foreign lands have been impressed by the work of the Congress, and are taking up the same, and that an invitation has come from the Belgian Government that the Congress would send representatives of its work to a "National Convention for the Protection of Children."

Tuesday morning the Congress, as it gathered, was filled with enthusiasm over the presidential meeting of the previous

evening. "The effect of this loyal support of our young father-President cannot be fully estimated," said Mrs. Schoff, "and tremendously weighty will it be for years to come."

The chief address of the morning was made by Mrs. Lucia Gale Barber, of Boston, on "The Real Woman," "who is also the ideal woman," said Mrs. Barber, "for ideals are the only real things. Her exterior is in harmony with the beautiful things of earth. Her poised soul rests in God's will, and her thought, feet, hands and speech do that will." The personality of the speaker so illustrated and embodied her subject that she was received with a burst of applause when she appeared on the platform.

The evening address upon Mormonism was given by Senator Dubois, of Idaho. It was chiefly a historical review of Mormonism in the United States and an arraignment of the doctrine and practice of the Mormon organization. He severely criticised the tithe system, and said a more dreadful thing has not appeared in our American civilization.

On Wednesday, International Day, the condition of children in various lands was considered. Mrs. Anna E. Murray, of Washington, a negro woman, gave a valuable address on the "Negro Children of America." She spoke of the mammy of slavery days as illustrating the readiness with which the mother heart of the negro woman responds to the needs of little children. She laid special emphasis upon nurseries and kindergartens as agencies in securing the desired conditions for negro children, but declared that the co-operation of white women is necessary in order to make these successful.

Prof. Lindsay, now of the University of Pennsylvania, who spoke of the "Children of Porto Rico," referred to the dense agricultural population of the island and its percentage of children larger than in any other part of the United States. He spoke of the parental affection of the Porto Ricans and their ambition for their children as inspiring special confidence in the future of Porto Rico.

The day might well have been named diplomatic day, for three foreign embassies were worthily represented. The Japanese minister sent his first secretary of the legation, Mr. Eki Hioki; the German ambassador his second secretary, Herr Robert R. Scheller-Stelnuartz; while the British ambassador appeared in person. The interest taken by these governments in the work of the Congress, as made evident by the presence of these distinguished gentlemen, was of greater significance than the words spoken. It was revealed, however, that Germany now stands far in advance of all other nations in her child legislation.

On Thursday morning great interest was taken in a paper by Miss Garrett, president of the Pennsylvania School for Teaching Speech to Deaf Children, and in the results illustrated by a group of children whom she had brought with her.

The officers elected on Friday are: President, Mrs. Frederick Schoff, Philadelphia, Pa.; vice-presidents, Mrs. D. O. Mears, Albany, N. Y.; Mrs. W. W. Murphy, Los Angeles, Cal.; Mrs. R. R. Cotten, Bruce, N. C.; corresponding secretary, Mrs. E. V. Grice, Philadelphia, Pa.; recording secretary, Mrs. J. P. Bronk, Bridgeport, Conn.; treasurer, Mrs. Louis K. Gillson, Wilmette, Ill.; auditor, Mrs. Roger B. McMullen, Evanston, Ill. Mrs. Theodore Birney was given the title of "Founder of the Congress."

You should not feel tired all the time—healthy people don't; you won't if you take Hood's Sarsaparilla for a while.

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Immigrants Running the Gauntlet

IN the last one hundred years America has drawn from the countries of the Old World their best blood and brain and brawn, and at the present time the throng of immigrants, of all classes, is increasing. In the year 1904 more than 800,000 men, women and children who had voluntarily expatriated themselves from their native land trudged up the board walk leading from the steamboat dock at Ellis Island, New York harbor, to the portals of the red brick building which represented to them the gateway to America. On the second floor of this building is a large registry room. At the entrance to two narrow passage-ways stand two alert young physicians who cast a hasty but searching look over each immigrant, while at the other end are two chief physicians, on whom rests the greater responsibility for the certification of the physical condition of the newcomers. A sharp lookout is kept for the dreaded disease of trachoma. Scalps are also examined closely, while any facial eruption or deformity receives careful attention. As the immigrants pass this first ordeal they are guided by watchful attendants through many pens, alleys and passage-ways. Eight clerks and an equal number of interpreters put crucial questions to each individual in turn, as to port of embarkation, destination, amount of money in hand, occupation, age, race and degree of education. Out of the approximately two per cent. detained for various reasons less than one-half of one per cent. are kept back on account of physical ailment or deformity.

New British Naval Scouts

THE new British scout "Sentinel," the fastest cruiser afloat, which is capable of making 25½ knots an hour, is one of a class of eight vessels which have been designed to do the observation work of a fleet at sea, carrying only enough armament to drive off or destroy an enemy's torpedo boats or destroyers. The "Sentinel" has a high fore-castle, but otherwise lies low in the water. Her smokestacks are short, and she is very

inconspicuous, though not ungraceful. In general appearance the vessel resembles a magnified torpedo-boat-destroyer, her displacement being about seven or eight times greater than one of these crafts. A vessel of this sort is required to carry only a moderate coal supply, its sphere of action being always within easy reach of the main fighting fleet and its attendant colliers. These scouts have been designed in accordance with the modern policy of the British navy, which is to reduce the larger ships to three distinct types — the battleship, the armored cruiser, and the fast scout. The battleships will form the nucleus and the main fighting element of the fleet, while spread out fanwise beyond them will be the fast armored cruisers, and beyond these in a wider circle the speedy scouts. Hitherto outpost duty has been performed by cruisers of large dimensions, but the scouts of the "Sentinel" class, which have a displacement of less than 3,000 tons, are intended to do the same work at a far less cost for construction and maintenance.

Co-operation and Temperance

IT is a remarkable fact that one of the arguments which has proved most influential in inducing British workmen to go into the co-operative movement which has now attained such a magnitude in England was the discovery that the annual expenditure of the working classes alone for drink and tobacco was not less than \$300,000,000. The workmen were told that a small percentage of that sum, if saved, would supply them with capital enough to start at least five hundred cotton mills, and that they could readily own all the stores needed to supply the wants of their families. As a matter of fact it has been found that in many localities where the co-operative stores have been established the drink traffic has dwindled rapidly. Co-operative societies have been found to promote habits of thrift and temperance, creating a popular interest in money matters, and enabling the poor to invest their scant savings to advantage. The saving habit, when fostered to a proper degree, and when its earnings are safely invested, tends to make men steady, sober and diligent, and not necessarily penurious or selfish. It gives personal independence, stiffens resistance to the seductions of appetite, and cultivates self-restraint.

Ambulance Automobile

SUCCESSFUL tests have been carried out in London with the Ivel armored Red Cross motor which is intended for service with the army medical staff at the firing line. The car is a three-wheeled vehicle propelled by an 18-horse-power twin cylinder gasoline

motor. The front or steering wheel is of small diameter, but the rear driving wheels are some four feet in diameter, stoutly constructed of steel. For military ambulance work the motor is entirely encased in bullet-proof steel shields. The back casing of the motor is so constructed that flaps open outward on either side and on the ground, thereby protecting the ambulance staff while engaged in their work behind. In an experimental test the motor has successfully withstood a severe fusillade from rifles at ranges varying from twenty to one hundred yards, the armor not being penetrated. The car carries two ambulance men, one of whom performs the office of engineer and driver. In addition to ambulance work pure and simple the motor has proved its efficiency for other phases of service in connection with first-aid, such as the haulage of the necessary auxiliary attachments for the sterilizing of water, the supplying of the necessary energy for the driving of a portable ice-making plant designed for service in tropical climates, etc. The car can also be utilized as a stationary engine for generating electricity for illuminating the hospital tent in camp.

Evacuation Day Celebrated

EVACUATION DAY was ushered in by salutes from the war vessels in the harbor and ringing of bells on shore. In commemoration of the departure of Lord Howe and his troops from Boston, 129 years ago, patriotic exercises were held in the South Boston High School. Hon. Arthur F. Means delivered an oration, after which the school children sang patriotic airs. In the parade which followed detachments of artillerymen from the forts, marines from the Navy Yard, and sailors from the "New York," with National Guard regiments and city dignitaries, participated. The celebration was in part a commemoration of the annexation in 1855 of Washington Village to Boston. The exercises were concluded by a short evening parade, and a banquet at which Lieutenant-Governor Guild was the principal guest.

Indian Political Department

THE very important service of the Indian Government known as the Political Department deals with the feudatory states, with the frontier provinces of Baluchistan and the Northwest, and with Persia and Arabia. It is composed of specially selected officers of the Indian army and of a limited number of civilians, and works directly under the Viceroy. In no branch of the Indian administration is careful and judicious selection of officials more important. Since Lord Curzon as-

sumed office in 1899 he has paid special attention to the matter of recruiting for the Political Department, for he has recognized, that the peculiar and delicate relations of the British Government with the Indian states demand tact, sympathy and good manners on the part of his agents. In many respects the Political is the most interesting and delightful of all the Indian services. Life at the capitals of the feudatory states, though solitary, possesses many charms. The political officer lives in the midst of picturesque surroundings, and enjoys some leisure for the study of what still remains of old India. Yet he enjoys no sinecure. He deals with the most courteous and yet most astute men in India, and his work never lacks in variety and surprises. In no service in the world are there greater opportunities for telling work and high distinction.

San Domingo Discussion

THE Senate has been occupied this past week in the animated discussion of the San Domingo question. On Friday Senator Morgan called attention to an effort which has been made by the so-called Reader Syndicate to obtain certain concessions in San Domingo. Athole B. Reader and his wife, who was formerly the proprietor of a large stenographic bureau in Wall Street, New York, claim to have matured a scheme for relieving the San Domingo situation, which fell through when Lieutenant-Commander Dillingham arrived on the scene, President Morales professing his inability to proceed further with the negotiations, because of his fear of the "big stick" policy of President Roosevelt. On the arrival of the U. S. gunboat "Castine" at San Domingo City on Jan. 14, President Morales immediately dropped the Readers, and began to discuss arrangements with Lieutenant-Commander Dillingham and U. S. Minister Dawson. The Senate adjourned *sine die* on Saturday, without having taken any action on the San Domingo treaty. Confirmations of Presidential appointments constituted the only work of the extraordinary session. The treaty is still pending, as the Senate is a continuous body.

Excommunication of Ex-Senator Cannon

FRANK J. CANNON, former United States Senator, has been excommunicated by the Mormon Church. The financial and social power of Mormonism in Utah is so great as to make excommunication for a man who, like Mr. Cannon, is a member of an old Mormon family, far from pleasant. Mr. Cannon is the editor of the *Salt Lake Tribune*, and his newspaper criticisms of the Mormon Church of late have been very severe. When he was charged with apostasy he demanded the privilege of proving his accusations before an ecclesiastical tribunal, but was denied that right. By this procedure, which need occasion no surprise, since it is in perfect accord with the intolerant attitude of Mormonism, which has always been characteristic of it, the Mormon Church has assumed a position intensely repugnant to the American right of free speech, and to the principle of the entire separation of

church and state. The hierarchy has filed charges against another Mormon for alleged "rebellious" utterances concerning the right of a citizen to act independently of the church in political affairs. The Senate Committee may refer to these further attempts to stifle free speech in Utah in its report, whose revelations have already opened the eyes of many "good" Mormons in Utah to the enormities of their system. The more Mormonism is investigated the greater appear the evils which are inherent in it. It is an immoral anachronism which is incompatible with Americanism and with civilization itself.

Retreating to Harbin

NOW in full retreat to a new base, the disorganized Russian army is completing what General Linevitch calls a movement of "concentration." The Japanese have taken up the cry "On to Harbin!" and are pressing closely upon both flanks of their shattered foe. By a curt Imperial order which contained no word of praise General Kuropatkin was removed last week from supreme command, and General Linevitch, an old-time enemy of his, was appointed in his place—who will be re-enforced, as he nears Harbin, by the Fourth European Corps, which is now moving south, and may have shortly under his command over 300,000 effective men. General Kawamura is thought to be pressing in on the Russian army from the eastward, while Generals Nogi and Oku are operating with energy on the west. The Russians as they withdraw are fighting almost continually a rear-guard action. Kai-Yuan, about thirty miles north of Tie Pass, was evacuated by the Russians on Saturday. The Japanese have occupied Fakumen. General Kuroki continues to lead the Japanese troops, which have now been engaged for ten days in a hard pursuit, in the course of which they have covered a distance of about one hundred miles, with frequent fighting. The weather in the mountains is very cold, with frequent hard storms. The peace party appears to be gaining strength in Russia. The Russians profess to be able still to carry on the war if Japan's demands are excessive, but may be willing, as the price of peace, to renounce their Manchurian policy, allowing Japan a protectorate over Korea, with such privileges at Port Arthur as the Powers would not oppose, and consenting to the placing of the Chinese Eastern Railway under international control.

General Joseph R. Hawley Dead

JOSEPH R. HAWLEY, ex-United States Senator, who died in Washington, after a long illness, last Friday, was born in 1826 at Stewartville, North Carolina. He prepared for college at the Hartford grammar school and Cazenovia Seminary, and graduated at Hamilton College in 1847. In 1849 he began the practice of law at Hartford, and became an ardent Free Soller, subsequently engaging enthusiastically in the Fremont campaign. At the outbreak of the Civil War he became the first volunteer of the first company of the first regiment raised in Connecticut. He served as colonel of the 7th Regiment of Connecticut Volun-

teers, and at the close of the war was breveted a major-general. Among the closing acts of the last Congress was the passage of a bill, in accordance with resolutions adopted by the Connecticut Legislature, appointing Senator Hawley a brigadier-general in the regular army on the retired list. In 1866 the Republicans of Connecticut nominated him for Governor, and he was elected by a small majority. In 1868 he was president of the Republican National Convention which gave General Grant his first nomination. In 1872 he entered the House of Representatives, and in 1881 was transferred to the Senate. In that dignified body he did good service, vigorously championing the Civil Service cause, and serving efficiently on the committees on coast defences, military affairs and railroads. He was a Doctor of Laws of Hamilton College and Yale. General Hawley served his State and the country with fidelity and distinction. He was first of all an honest man, and withal a true patriot, sagacious statesman, and influential leader of men.

Colorado Wrangle Ended

A BITTER fight over the governorship of Colorado has been waged ever since the election on Nov. 8. It has at last been terminated in a manner satisfactory to no one, and which invites for Colorado the sympathy of States where the pursuit of politics is more sanely and serenely conducted. In accordance with a private bargain made by the leaders of the opposing Republican factions of Colorado the governorship has been taken from Alva Adams, Democrat, on the ground that the majority he received was in part, though only in part, fraudulent, and Governor Peabody, Republican, has been declared elected, and inaugurated, only to resign immediately, as it was demanded that he should do, in favor of Lieutenant-Governor Jesse F. MacDonald, another Republican. Thus in a space of less than twenty-four hours Colorado has had three governors.

Pan-American Railway

A DINNER was given in Washington on March 15 in honor of the permanent Pan-American Railway Committee, by ex Senator Henry G. Davis, the chairman, which was attended by the Ministers from Hayti, Brazil, Costa Rica, Nicaragua, Peru, Chile, Uruguay, Bolivia, Argentine, Colombia and Venezuela. Mr. Davis referred to the interest of the United States in enlarging friendly commercial relations with the lands which would be connected by an inter-continental railway, and to the rich possibilities of the countries of the South. With a through inter-colonial trunk line no foreign Power would be able to interrupt trade relations. Mr. Davis also dwelt on the politico commercial importance of the project to the United States. The Mexican Ambassador, who was unable to be present, sent a letter in which he recalled the fact that Mexico had initiated the general policy of an international trunk line which would extend from the United States to the border of Guatemala. The last section of this line, about a hundred miles in length, is now nearing completion.

OLD WORLD LETTER

OUR LONDON CORRESPONDENT.

Persistent Revivalism

THE Welsh revival continues to attract attention and to invite comment, generally of a favorable nature. Mr. Evan Roberts has demanded for himself a season of absolute silence, preparatory to the taking up of work in Liverpool. Rev. F. B. Meyer has lately been conducting large and successful meetings at Penarth and Hereford. The question as to the proper care of the Welsh converts, who will now take to music, literature, or the arts, is pressing for consideration.

Public attention of late has been transferred, however, from Wales to London. Dr. Torrey and Mr. Alexander left Liverpool honored of all men, high and low, their work receiving a warm public recognition from the Lord Mayor and Lady Mayoress (Mr. and Mrs. John Lea). Mr. Lea is a prominent worker in the Selton Park Presbyterian Church, which is sore in heart over the approaching departure of its beloved pastor, Rev. Dr. John Watson ("Ian Maclaren"). The Torrey work in London has opened encouragingly in Albert Hall, and has received a vigorous support from the substantial people of London and the aristocracy. One of the busiest and happiest workers has been Lord Kinnaird, chairman of the Mission, who night after night has been helping in every possible way, whether it be by showing people to their seats or distributing hymn books. The chief lesson Wesleyans can derive from the American evangelists is how to make mission congregations sing with taste, vigor, and volume. Rev. R. J. Campbell has returned to the City Temple, and is taking a hand in the good work.

A successful mission to university men in Oxford has just been concluded by Mr. John R. Mott, who has had the co-operation of men representing a wide range of thought, such as Canon Sanday, Dr. Robert Horton, and Father "Jim" Adderley, and has made a deep impression on the students.

The question of aggressive open air work in London is now being taken up by the Methodist Council, and it has been proposed to secure a motor omnibus which could transport the out-of-door local preachers from London to the villages twenty or thirty miles away. Successful missions have been conducted at Bristol, Nuneaton, Wigan, Newcastle-on-Tyne — where it is estimated some 3,000 converts have been received into the churches — Exeter, Swindon, and Durham.

Drink and Labor

A titanic struggle is now on in England between the liquor party on the one hand and the labor party on the other. The trades unions, it is true, have for some time been out of sympathy with the temperance party and with the churches. But at the present moment there exists, within the trades-union movement itself, a strong and growing public opinion which will welcome anything which would result in the removal of the meetings from public houses, and the holding of them in temperance institutions instead. Many would be glad to have the elementary schools, in the great cities especially, thrown open as temperance working-men's institutes. The noted labor leaders — John Burns, Shackleton, Keir Hardie, Crooks, and others, including Arthur Henderson, M. P., a local preacher — are all sober, honest and moral men. The Welsh revival emptied the public houses, filled the churches, strengthened the friendly societies and trades-unions, and improved business. It is recognized that drink is the great

enemy of thrift, and that religion promotes more than one kind of saving. Nearly eighty labor candidates are to stand for Parliament at the next election — whenever that comes — and not one of them, so identified is the labor party now with the temperance interest, will enjoy the support of the publicans.

Arbitration Helped and Hindered

The report of the International Commission on the North Sea affair has been satisfactory on the whole to Englishmen. It was perhaps to be expected that the commissioners, while reporting strongly against the Russian case, and discrediting the "yarns" of Captain Klado that he saw torpedo-boats, should for diplomatic reasons apply a little salve to the feelings of the touchy Russian Government and the redoubtable Admiral Rojestvensky. But even if the finding of the court had gone further and completely exonerated the Admiral, lovers of peace in Great Britain would still have rejoiced that the matter had been referred to arbitration. While the ideas of different nations as to justice are not always the same, it is a matter for congratulation whenever the love of peace, even at a considerable sacrifice of what may be considered to be individual or national right, prevails over the fighting view of things. On the other hand, a feeling of disappointment naturally prevails in England over the failure of the United States Senate to ratify the arbitration treaties so zealously championed by President Roosevelt, whose vigorous initiative in moral and political reform is much admired by Englishmen, especially by Non-conformists. Yet it is realized that some sort of arbitration agreement between England and America is sure to come in time.

Wearying of the Balfour Ministry

Mr. Balfour is having an uncomfortable time keeping his not enthusiastic retainers together, and has lately come perilously near defeat on several close votes. There is always some man on hand in the House of Commons to say things in a heartless, flat-footed way, and just now it is Mr. Lloyd George, an Advanced Liberal, who has been sticking pins into the Ministry. He has been bluntly telling Mr. Balfour that the Commons are tired of him. Mr. Balfour retorted that if the Commons were tired of him it was an easy matter to secure a riddance. On the division which ensued, the Government was saved from a "riddance" by only twenty-four votes. Mr. Chamberlain is a doubtful ally of Mr. Balfour, and is likely to work his "dead and dying industries" idea solely in his own interest, whatever turn events take. Mr. Balfour manifests a strong desire to make Home Rule the issue on which a new election is to be decided, ignoring the Education Acts, with their consequent abuses in Wales and England, and slurring over the fiscal question. The Commons have been languidly listening to a recital of the Turk's misdeeds in Macedonia, and have been discussing with some show of interest the Sugar Convention — whose authorship Mr. Chamberlain made great but ineffectual efforts to disclaim.

Bureaucracy in Ireland

While the finger of scorn is pointed at the bureaucrats of Russia, it cannot be denied that a kind of bureaucracy exists in Ireland which represents intense intolerance. The Ulster Unionists, entrenched in their position of special privileges, are intolerant of the least change that suggests the granting of benefits to the great mass of the Irish people. They are in close alliance with the bureau chiefs now in power in the Government, and practically at their dicta-

tion — for Mr. Balfour cannot afford to neglect their Parliamentary support — Sir Antony MacDonnell, one of the most expert Indian administrators, who had been made the acting head of the Irish administration, has been forced out of office. Sir Antony was but a thinly disguised Home Ruler, and his Nationalist opinions were well known to everybody except, it would seem, Lord Lansdowne. The latter has condoned in Sir Antony what he severely censured in Colonel Younghusband — the exceeding of his instructions. The Ulster Unionists soon took alarm at Sir Antony's activities, and the Government was compelled to make in the Commons a series of lame explanations that do not explain. Sir Antony erred by going a little too far in the direction of local government for Ireland; but even this slight error made his retention in his responsible post under present circumstances impossible.

Militarism in Germany

The German Kaiser has been experiencing some difficulty in getting the Naval and Army estimates through the Reichstag, the Budget committee having approved with alacrity all propositions offered which involved reductions. On the naval estimates, which amounted to over £5,400,000 (\$27,000,000), a reduction of £159,900 (\$799,500) has been made. The Kaiser's demand for 28 new squadrons of cavalry is not regarded favorably. It is evident that, as the representative of the Clericals, Herr Gröber, claims, the "nimbus of Russia" has vanished, and the eastern and western frontiers of Germany are now so thoroughly protected that the new army bill can be criticised with complacency. The Germans do not appear to be particularly alarmed over the prospect of having to fight a "war with two fronts."

Outlook in Russia

Englishmen view with a certain amount of sympathy the sad state of things within the bounds of England's traditional enemy, Russia. Bismarck used to say that Germany had to pay for the windows broken by her press. The taunts and jeers that have found expression in the British prints have goaded the Russians to exceeding bitterness, and in the event of a war between the two nations might cost Britons dear. Russia cannot be judged by Western ideas. Russia is a great, unwieldy conglomerate. The passage from Eastern to Western modes of government cannot be made at a bound. Thinking Englishmen make a distinction between the Russian autocracy and the Russian people. With the Russian Government the most patriotic Russians are profoundly discontented. Reports from various provincial centres indicate the continuance of widespread unrest. Father Gapon, now safe in exile, has addressed a letter to the Czar, in which he describes him as one who offered peace to other nations and slaughtered his own, and he calls upon the Russian people to stop the life of the cities by destroying the water mains, telephone and telegraph lines, etc., while respecting private property. Count Tolstoy, on the other hand, while execrating the shooting of unarmed people by the minions of the Czar, considers that the few thousands who demand reforms are but an infinitesimal fraction of the Russian people, which includes 120,000,000 peasants who care very little for the ten or eight hours' day, or for trades unions, but whose sole idea is to own the land. Meanwhile some real progress is being made in Russia. The press censorship, while not abolished, will be transferred to the courts, which will pass on press offences, and a deliberative assembly is to be convoked which will not be the ancient Zemski Sobor, but a body adaptable to the Russian dynastic rule.

IMPARTING A SPIRITUAL GIFT

THE epistles of Paul contain every here and there a frank and ingenuous confession by the Apostle, where he lays his heart bare to the inspection of his readers. Thus in the letter to the Romans Paul revealed the intensity of his inner life by saying: "I long to see you, that I may impart unto you some spiritual gift." A great soul is necessarily ambitious, otherwise it would not be great. Paul's greatness consisted in the fact that he was ambitious for the things of the Spirit. For himself he desired spiritual blessing, and he "longed" to impart spiritual power to others. If the pulpit, or, let us say, this or that pulpit, lacks power today, it is because the longing of the preacher is to impart to his hearers, not a spiritual gift, but merely an intellectual conceit, an imaginative picture, a "view" or "attitude" as to this or that, or at the most a moral impetus to some reform. The need is for a revival of the old idea and practice of "unction." Audiences come to the pews when an anointing comes to the man in the pulpit. A spiritual Paul makes a spiritual people. And to be spiritual is to realize the supreme end in existence.

CRAVING CERTITUDE

THE remark attributed to a great thinker, "If in one hand truth were offered to me, and in the other hand the pursuit of truth, I would choose the pursuit rather than the possession," has been often quoted, and generally with approval. There is indeed a sense in which it is true that the search for reality not only possesses fascination for the reason of man, but also tends to develop his being morally as well as intellectually, and affords a zest to life which otherwise at times might seem insipid and disappointing. The curricula of the schools serve as a kind of gymnastic apparatus on which the mental powers twist and turn until they are rendered both stronger and more supple. In science and philosophy today much is made of method. Many a doctor's degree is given not because of the value of new fact whose discovery is announced in the successful thesis—a fact which may concern a circumflex accent in literature or an extra hair on the body of an insignificant animal—but because of the scientific method pursued in the research after the infinitesimal fact. Much may no doubt be said regarding the advantages of seeking the truth all the while, but finding it only piecemeal and in process.

It is going altogether too far, however, to make so much of the method of seeking things as to neglect their meaning when they are found. The process really culminates in the possession, the seeking in the having. It would be a stultification of the intellectual powers of men to hold that concrete facts can have no value for them, and that reality is not its own reward. Life cannot be resolved into a perpetual question mark, nor can humanity make its heaven out of an hypothesis. There come times when the mind, weary with its seekings and sorrows, longs to arrive somewhere. There must be at least

a relative finality to the truth-seeking process. In certain truths the heart must rest. Certitude is craved. We would not only knock on the door of the temple of truth, but we would enter; we would not only ask, but we would also have.

This craving for certitude is met in the revelation of God through Christ. In Jesus Christ is finality, in the experiences of His grace is realized reality. There is a profound sense in which Jesus Christ can say, without fear of disappointing those who hear His words and put their trust in Him: "Come unto Me, and ye shall find rest unto your souls!" In the world are many questions, many quests, but from Jesus the Christ comes the possession of peace. Doubts are disturbing, even at times terribly disturbing, and he does a cruel wrong to his brother man who inserts into his mind an unnecessary doubt, whether it be with regard to material matters or matters of faith; but in the gospel of the Son of God is found that reasonable persuasion, that positive assurance, which, while still allowing freedom of investigation and alluring the mind to new and ceaseless searches after truth, meanwhile, at every stage of the truth-seeking process, affords a solid foundation for hope and insures a comfortable resting in reality. Certitude is craved by all, and certitude is found in Christ.

"UNDERSTANDING THE FEELING"

AN incident occurred during the revival in Wales which well illustrates the working of the subtle law of spiritual sympathy. An English worker came to Wales, and presented himself at one of the meetings. He was invited to speak, but hesitated, as he knew nothing of the Welsh tongue. The enthusiasm of the worshippers, however, was apparent. There was an atmosphere of spirituality, which furnished its own tonic. The young man was urged to contribute a word of testimony or to offer prayer as he felt disposed, in English, for, he was told, "if you do not know the words the Welsh people are speaking, you can at any rate understand the feeling."

There is one tongue that is spoken the world over which requires no lexicons or dragomans for its translation or interpretation—the language of the heart. Christian doctrine has its more or less exact and adequate terminologies which are valuable in their place; religious profession has its common parlance of pious testimony which passes current in conference meetings; but underlying all and more than all is that emotional intuition, that mutuality of experience, that communion of saints, which enables believers to "understand the feeling" of a religious revival wherever it breaks out, and to enter into the spirit of a great onward movement, whoever be the Moses, Joshua or Gideon that leads it on. The heart can sing its "hallelujah" in all languages, and makes every tongue, in which Jesus Christ is praised, its own. We thank God that however many may be the particular statements of the faith of Christianity, the feeling of religion is always one and unifying.

"Pious Commercialism"

ONE of our ministers of high standing forwards to this office a circular of a mining company which was recently sent to him through the mail. The large four-page circular is addressed in big capital letters: "TO CHRISTIAN FRIENDS." Then follows, in religious phrase, the most extravagant exploitation of a gold and silver mining property that we have ever read. Inquirers are referred to several Methodist Bishops, to a Methodist general secretary, and to Methodist editors. In a letter accompanying the circular, personally addressed to the minister who forwards it to us, and signed by the assistant general manager, appears this remarkable paragraph: "I want you to believe me sincere when I tell you that, notwithstanding the business appearance of the proposition which I have to present, its inception and conception are as divinely original and inspirational as any religious work that has ever come to your notice. No such enterprise as this for the aid of religion, temperance and philanthropy has ever been conceived before. Its fruition is going to secure for these great causes millions of dollars annually."

Thus not only is every investor going to "get rich quick," but religion and reforms, especially of the Methodist stamp, are going to be benefited "millions of dollars annually."

And here is the modest attestation of the officers and stockholders of this mining company: "The president, myself, and most of the few stockholders interested in the purchase of the mine are Methodists and ultra Christian men." Our ministerial friend in his letter containing these enclosures says: "Such methods of soliciting business no doubt deserve nothing but contempt, yet there is one phase of it that ought to be given an open rebuke. Perhaps our Bishops and others do not mean to vouch for a mining scheme, but I can hardly imagine that this list of names is printed without authority. Numerous methods of entrapping the unwary ministers come to my notice, but I do not recall anything that was as crammed to the brim with cant and pious commercialism as this letter and circular."

Remarkable Career as Teacher

MRS. A. CAROLINE KNIGHT, sister of Bishop Warren and ex-President Warren, has resigned her office as preceptress of the U. S. Grant University at Athens, Tenn., and will close her service in that capacity at the approaching Commencement. Her career as a teacher cannot easily be paralleled in this or any other country. With the exception of two years, when she was engaged in academic studies, she has taught every year since 1842—a period of sixty-three years. Four or five hours a day has been a low average. Still, in the year that included her seventy-ninth birthday, she missed not one hour. It is not known to the present writer that she has missed an hour the present year. She was preceptress of East Greenwich Academy, R. I., two years; of the New Hampshire Conference Seminary two years; of Wilbraham Academy eleven years; and in a few days she will have been preceptress of the U. S. Grant University twenty-five years. Despite these continuous engagements, she has found time to travel widely at home and abroad, and to keep herself fresh by taking up new studies. It is expected that she will spend the coming year with her youngest brother, Dr. William F. Warren, in Brookline. A vast number of former pupils, now scattered through many lands, remember with

lively gratitude the inspirations and the tireless personal attentions received from Mrs. Knight. In the usefulness of their lives she is reaping the joy that constitutes the true teacher's best reward.

Worthy of Commendation

THE churches of Omaha, Neb., had planned for an extensive evangelistic campaign under the leadership of Dr. J. Wilbur Chapman. Because of the stress of the revivals which Dr. Chapman has already conducted, and the unexpected demand upon time and strength, he was compelled to disappoint the expectations of the Omaha people. What should the churches of that city do in their disappointment? After much prayer and deliberation, they very wisely concluded to conduct an extensive evangelism for three weeks without any outside help. The aim is to reach neglected or indifferent people in all parts of the city. With this in view six centres are selected, convenient for the grouping of churches, where simultaneous meetings are to be held every evening except Saturday for the entire three weeks. All evangelical denominations join in this movement with the exception of the Protestant Episcopal Church.

Failure of the New England Fisheries

FEW understand what a momentous and portentous change has come over our fisheries in the last twenty-five years. Then 1,100 schooners were taking many millions of dollars from the sea; now there are scarcely 230 vessels in the business, nearly all of these owned at Gloucester, or at least hailing from there, although it is said that even of these most are owned and operated by men from the Provinces. In 1884 the New England catch of salt mackerel was 478,076 barrels; last year it was 44,392 barrels. The salt fish catch in 1884 was 1,001,303 quintals; last year it was 384,368 quintals.

The reason for this ominous decline is very well known. As long ago as 1872 the U. S. Fish Commission investigated the subject of the alarming decadence of the fisheries, which had even then begun, and recommended the passage of federal laws restricting the operations of traps and pounds and weirs to certain days throughout the spawning season. Not a law has been passed, either by Congress or the State legislatures, to protect the mackerel. It is a habit of fish, it seems, to spawn on the ground where they are hatched, and the fish of any particular spawning-ground having been destroyed, no others will come to take their places. The fishermen now for a long series of years, by the aid of many inventions, have ruthlessly preyed upon the fish, destroying, and wasting, and throwing away, with no thought of the future and no care for anything except to make money quickly, giving the mackerel no chance to spawn. The consequences are now evident and very deplorable. In Canada, where stringent laws have protected them, the fish exist undiminished. Is not the subject of sufficient importance to attract the notice of our legislators?

Our lobsters, also, are now mostly imported from Canada. Their decline in number and size is due, it seems, not so much to the entire absence of law about it as to the total non-enforcement. There are laws both in Maine and Massachusetts that forbid the taking or the holding of lobsters less than ten-and-one-half inches long, and also the taking of females about to lay eggs. But little attention is paid to them. Not long ago in a town near Gloucester five hundred short lobsters were eaten at a

public picnic, and among the lawbreakers were two Superior Court judges, a district judge, and a district attorney. All this is far from creditable to our boasted intelligence and thrift and virtue. There is surely no need that short-sighted, selfish avarice be permitted to destroy these valuable industries. If our civilization were half as high as we like to fancy it, such a thing would be impossible. Is there not some man of sufficient determination and public spirit to move in the matter? What is the explanation of such indifference? We take our facts from an article in the February *Pearson's*, and assume that they are correct.

Effective Methodist Leadership

THE writer of the "Message to Epworthians," this week, is General Superintendent Carman of the Methodist Church of Canada. He is a unique leader of the Methodist hosts of Canada with a noteworthy history. To the rugged qualities of an Elijah the prophet, there are added the gentle and illuminating graces of St. John, the apostle of love. Gravitating to the front by his ability and devotion, he became the leader of one of the principal branches of Methodism in Canada, and was elected and consecrated a bishop, serving as such with distinction. But when the scattered divisions of Methodism became sufficiently Christian to unite in one ecclesiastical organization, he contributed to the union by his sympathy and active counsel, cheerfully relinquishing the bishopric.

By common and universal consent and preference, when the union was consummated, he was elected General Superintendent of the Methodist Church of Canada, and has since served that body with marked ability and success. He is universally loved and revered. In the pulpit and on the platform he is often heard in great assemblies of American Methodists, and always makes an abiding impression.

PERSONALS

— Rev. D. B. Dow, presiding elder of Bangor District, writes under date of March 15: "Rev. S. M. Small, a superannuate of the East Maine Conference, entered into rest, March 11."

— President James B. Angell, of the University of Michigan, has been chosen to deliver the oration at the annual meeting of the Phi Beta Kappa Society, to be held at Harvard University on June 29.

— Gen. Booth, of the Salvation Army, was at Jerusalem on a recent Sunday and visited and prayed at some of the spots made sacred years ago by the touch of the Saviour's feet and by His sufferings.

— President Charles Cuthbert Hall, D. D., of Union Theological Seminary, New York, will deliver the address at the Commencement exercises of Boston University, to be held in Tremont Temple, Wednesday, June 7, at 10 A. M.

— Rev. Addison P. Foster, D. D., of this city, on account of impaired health, has resigned his position as secretary for New England of the American Sunday School Union. He will make his home hereafter on his farm in New Paltz, N. Y., near Poughkeepsie.

— Speaking of the lecture on Abraham Lincoln, which Bishop Fowler is to deliver at People's Temple on Thursday evening, March 30, Chaplain Tribou said to the editor: "I intend to hear Bishop Fowler in his immense lecture, and would pay five dollars to hear it once a year as long as I live."

— Dr. J. P. Brushingham conducted union services of all denominations in the interest of aggressive evangelism, at Bad Axe, Mich., Feb. 23, and at Downer's Grove, Ill., March 19, and addressed the Muncie District Conference, at Gaston, Ind., Wednesday evening, March 8. He is booked for the North Indiana Conference, Portland, Ind., April 6, and the Freeport District Conference, Galena, Ill., April 25.

— Rev. F. B. Meyer, B. A., of London, sailed from England on the "Baltic," March 15, to spend two months in America. Immediately on landing in New York, Mr. Meyer leaves for Atlanta, Ga., to be present at the Tabernacle Conference from March 25 to April 2. He then leaves for Los Angeles and San Diego, Cal., spending the month of April upon the Pacific Coast. From May 4 to 7 he will be in Dayton, O., and will expect to sail for London, May 17.

— On Tuesday, Feb. 23, Miss Laura J. Pindar passed her 70th milestone. For nearly three years she has been an invalid in her home in Belvidere. She is a member of St. Paul's Church, Lowell, and in her days of strength and activity was one of its most efficient workers. She is daily exercising that lofty virtue of Christian patience. She has long been a reader of ZION'S HERALD, and follows with interest the progress of the great Methodist Church. On her birthday members of the church and many of her friends called and brought evidences of their love and esteem. Miss Pindar was a close friend of Dr. Upham, and has a summer home at Martha's Vineyard near to the one that belongs to the Doctor's family.

— We are gratified to learn that Rev. William H. Meredith, of Boston St. Church, Lynn, in many respects the best informed American on the Wesleys and early English Methodism, is to become special lecturer on "Methodism and Methodist History," at the School of Theology of Boston University.

— That the color of a man's skin has really nothing to do with his ability or goodness, is shown strikingly in the death of the negro, David Strather, who passed away last week at El Paso, Ill. "The whole county," it is said, "turned out *en masse* to his funeral as a final mark of respect to him." He had lived in the town forty-one years.

— President Jordan of Stanford University, who went to Honolulu and has personally investigated the case, emphatically expresses the opinion that Mrs. Stanford's death was not due to strychnine poisoning. He is a doctor of medicine, and says that since he has learned that the amount of strychnine taken by Mrs. Stanford was not beyond a medical dose, he is more sure than ever that she was not poisoned.

— President Edwin H. Hughes, of De Pauw University, and his wife are afflicted in the death of their infant son, Morris Sharp Hughes, which occurred on the 16th inst. A week before its death the child was stricken with pneumonia, and although there was improvement and reason for hopefulness, the stroke could not be averted. Dr. Hughes and wife will have the sincere sympathy of a host of friends in their hour of sorrow.

— The Boston Transcript says of the appointment of Dr. George L. West as medical examiner by Gov. Douglas: "The appointment of Dr. George L. West, of Newton Centre, as medical examiner for the seventh Middlesex district, to succeed Dr. Julian A. Mead, of Weston, is declared by those in a position to know to be an excellent one. There were numerous candidates for the place. Dr. West is a Republican, a graduate of Harvard, and of the Harvard

Medical School. He has been practicing in Newton about ten years, and is on the staff of the Newton Hospital." Dr. West is an honored and useful member of the Methodist Episcopal Church at Newton Centre.

— Rev. William B. Williams, of Duluth, Minn., a member of the North Minnesota Conference, sailed from New York on the steamer "Oceanic," Wednesday, March 15. After a brief stay in England, his native land, Mr. Williams will proceed to Angola, Africa, where he will join the staff of the Methodist Episcopal Mission at St. Paul de Loanda.

— Rev. Elmer E. Count, recently pastor of the Methodist Episcopal Church at Marlborough, N. Y., with Mrs. Count and three children, sailed from New York on the steamer "Cretic" for Naples, Saturday, March 18. From 1889 to 1893 Mr. Count was a missionary of the Methodist Episcopal Church in Italy. He now goes out to become superintendent of Bulgaria Mission Conference.

BRIEFLETS

The calendar of the Federal St. Church, New London, Conn., of which Rev. W. S. MacIntire is pastor, for March 12, states that on the previous Sunday thirty were received on probation and twelve by letter, a noteworthy accession.

We again earnestly urge all who can, to hear Bishop Fowler's famous lecture on Abraham Lincoln at People's Temple Thursday evening, March 30. No person can afford not to hear this greatest lecture on the "Greatest American."

At the session of the New England Conference held in Lynn, April 2-8, 1873, Bishop Wiley presiding, a class of fourteen joined Conference on trial. At the session of 1875 eleven were admitted in full. Five of this number are left. The death of Rev. W. E. Dwight was the second one of the original membership.

The Wilmington Conference, last week, over which Bishop Goodell was presiding, found Rev. Dr. Wilbur F. Cockran "guilty of gambling, of highly imprudent and unministerial conduct," and suspended him for one year. The term gambling has reference "to stock dealing." The committee on trial of Rev. Dr. Charles S. Baker, similarly accused, bring in a verdict of guilty, as we go to press, and recommend his dismissal from the ministry. Let every Conference act with equal courage and promptness, and thus clean up our record in this shameful and compromising business.

Cookman Institute, at Jacksonville, Fla., has just had a great revival and a powerful awakening among its students. More than one hundred of the 350 students have been converted, and most of them have already joined the city churches. The revival fire is spreading throughout the city. These meetings have been under the charge of the new president, Rev. Dr. J. T. Docking. Claflin University also reports a very remarkable revival work among the student body, under the leadership of President L. M. Danton.

During the recent session of the National Congress of Mothers held in Metropolitan Church, Washington, D. C., a kindergarten was in progress each forenoon in the Sunday-school kindergarten room. This was conducted by teachers furnished by several kindergartens of the city, among them that of the National Training School for Missionaries and Deaconesses. Miss Louise Bright, the kindergartner of that school, received high commendation

from leading ladies of the Congress. The kindergarten in her charge, assisted by her normal students, was called the most successful of the week.

The Bombay Christian Endeavor Society, which was organized in 1885, was the first to be formed in all India. Last year its members preached to about 18,000 people at fairs, distributed about 15,100 tracts, conducted fourteen Sunday-schools regularly, and visited the hospitals every Sunday. A curious fact is that the workers use a megaphone when preaching in the noisy streets.

Union evangelistic services of the Mal den churches—Methodist, Baptist and Congregational—under the direction of Evangelist Telford, have been held in the Baptist Church during the past week. The results have been very encouraging, as quite a number have already presented themselves as seekers of salvation. The meetings will continue three weeks more, and will be held in the Belmont Methodist Church this week. Mr. Telford has made a very favorable impression, and so has his soloist, Miss Cluley Alderson. The prospect for the remaining meetings is hopeful.

It has been well said that the best way to get rid of weeds is to crowd them out with grass. A first rate lawn will overcome well-nigh all intruders. The best way to crowd evil from the soul of a child is to sow that child's mind with good. Too many people are striving after a kind of negative morality. They go about to displace evil without replacing it with anything better. The result in such cases is a house of the soul swept and garnished, but empty of any inhabitant until demoniac spirits rush riotously in to dwell there. Bring the Lord Jesus into the heart, and evil intruders will leave at once.

A cross section of the Bible taken anywhere from Genesis to Revelation reveals the same general fundamental characteristics of human nature and the same sufficient divine provisions for humanity's help and spiritual success. In each age man has been sinning and God has been saving. Ancient and modern are really only terms of convenience which we use because our time-span is so short. If our visualization were not so imperfect, and our sense of history so straitened, we would find God in every age dealing practically with the same kind of a man, whether his name be Adam or Alpheus, Enoch or John.

Publishers in America who find some difficulty in disposing of religious books which they yet know to be of a high order, may be inclined to envy the agents of the missionary press at Shanghai, which is six months behind in its orders. The desire to study foreign books is said to be now so strong in China that the missionary is pressed upon by crowds eager to get his Bibles and other books. The taste for religious reading may be slow in coming to some peoples, but once aroused its demands are eager and importunate. Even in "way down" Uganda there is now a reading constituency of considerable size and importance.

High praise should be given to the directors of the company which put through the great work of boring the Simplon Tunnel for the wise measures which they have taken to insure good health and personal safety to the workmen. A well-appointed hospital has been maintained, with a pavilion for the isolation of contagious cases, and near the entrance to the tunnel is a hall where first

aid to the injured is given. As they leave the tunnel the workmen go straight to a shed fitted up for shower baths, where facilities are provided for the drying of the damp clothes discarded on emerging from the mine into the shed. There have been very few accidents while the work was in progress. Sociologists might jot this datum down in their note-books as an encouraging indication of increasing consideration shown by employers for employees.

As evidence of the steady ingathering that is taking place in many of our churches, we learn incidentally that Chestnut St. Church, Portland, has received sixty-six on probation since last September, and about half as many by letter.

Mr. W. F. Rogers, of South Braintree Methodist Episcopal Church, cautions the readers of the HERALD concerning a "Miss May Agnes Kelly of Washington, D. C.," who is obtaining from officers of the Ladies' Aid Societies in our churches permission to give a free lecture on "Better Health for Women," and who, he says, is using this opportunity to exploit her own proprietary medicines.

The union evangelistic services in Newton Centre, in which the Baptist, Congregational and Methodist Churches unite under the leadership of Rev. Dr. William C. Bitting, of the Baptist Church, have been well attended, have made a deep but quiet impression, and have resulted in a goodly number of conversions. Dr. Bitting has held an afternoon meeting for "Conversations upon the culture of the Christian life," and in the evening he has preached. Without any undue pressure, but under an invitation for any desiring to announce their purpose to begin a Christian life, children, youth, and adults have favorably responded. On last Sunday afternoon a meeting for men only was attended by one hundred and fifty, and in the evening, notwithstanding the rain, the church was crowded, and more than a score of adults signified their purpose to begin a Christian life. The results are so encouraging that the meetings will be continued the second week under Dr. Bitting.

The magnificent fortitude of General Nogi, the conqueror of Port Arthur, has excited the admiration of the world. He went into the campaign with his two sons and his nephew—the only men who could inherit his name and title. One son was killed at Nanshan. The other died at High Hill. The nephew was killed in a third conflict. When the old veteran heard the news he smiled—and instead of lamenting his own losses congratulated the troops on the victories they had won. "God took my sons," he said to a friend one day, "in order that I might be better able to sympathize with my countrymen who are likewise bereft." But now and then, when he supposed that he was entirely unobserved, the white-haired veteran would bow his head and sob as if from a broken heart. The Emperor, it is said, intended to pay him the beautiful compliment of making him the guardian of the Prince Imperial's three children, but first there was stern work to do, and so Nogi with his worn troops was hurried to the front in Manchuria. It is thought that it was the terrific onslaught of Nogi's men with their war-cry, "Make way for us! We are from Port Arthur!" that most of all staggered and routed the Russian legions. Fortitude and self-sacrifice are wonderful traits, even when found in a heathen. But perhaps General Nogi is not after all a satisfied heathen. There is no telling how much of Christian teaching and inspiration he may have absorbed before leaving Japan for the front.

FANNY CROSBY AT EIGHTY-FIVE

WHEN conditions are as they should be, long life is a good thing. The Scriptures uniformly so represent it. "That thy days may be long," is the well-known incentive to obedience embodied in the fifth commandment. "With long life will I satisfy him that hath set his love upon Me," says Jehovah in the 91st Psalm. "Length of days, and long life, and peace," are promised to those who keep God's statutes. "The hoary head is a crown of glory if it be found in the way of righteousness." And many such like words there be. They are amply confirmed by general experience and common desire. Where goodly measure of health is given, and a fair sufficiency of support, and there is retention of mental and physical faculties, together with friendship's solace and the blessing of continued usefulness, then indeed the benediction of Wordsworth comes to pass:

"An old age serene and bright,
And lovely as a Lapland night,
Shall lead thee to the grave."

Also there are special joys connected with this period of life that come to no other: There is an accumulation of wisdom and experience; there are stores of happy memories; there is a ripening saintliness and heavenly mindedness which is a close prelude to heaven itself, and far more than compensates, to him who looks at matters rightly, for the loss of certain grosser pleasures afforded in the earlier days.

"For age is opportunity no less
Than youth itself, though in another
dress;
And as the evening twilight fades away,
The sky is filled with stars invisible by
day."

These stars are plainly visible in dear Fanny Crosby's sky at 85, and we are well assured that she is proving to the utmost the promises: "Even to your old age I am He;" and, "They shall still bring forth fruit in old age."

Among the fruit that she is bearing in these advanced years, besides the hymns which she still occasionally writes, must be reckoned the beautiful example of sunny cheerfulness which she uniformly exhibits and the thankful spirit, long cherished, which has become a permanent habit, a second nature. In her "Life Story," which was written two years ago [A lady, a personal friend of Fanny Crosby, writes that she gives her permission to say that this book is not authentic — she does not sanction it, and has nothing to do with it. — Editor HERALD.], speaking of the physician through whose mistake in treating a slight inflammation of her eyes at the age of six weeks she was doomed to blindness for the rest of her earthly existence, she says: "If I could meet him now I would say, 'Thank you! Thank you!' over and over again, for making me blind!" She says, also: "If perfect earthly sight were offered me tomorrow, I would not accept it." She counts her blindness the blessing of her life. She has loyally received her condition from God, fully believing that He assigned her to physical darkness so

that she might be better prepared to sing His praises unhindered by external distraction. Her life has been sweet and winsome all through. There is a charm about her, intimates declare, wholly apart from her features, and not to be transcribed or put in type. Her hands are seldom empty of their accustomed knitting. She chats as she works, and her face beams with animation as she listens. She is a merry companion, and it needs rather sharp wits to keep up with her in repartee. But the keynote of her life is love, and she is fertile in finding some excuse for those who have gone wrong.

She bears glad testimony to the joy and sunshine that have attended her days. Her health continues sound. Her spirits she reports as "every bit as light and gay as during my girlhood; my enjoyment of all the blessings of life is more full and intense than ever." "From the vantage-ground of eighty-five years, I look back



Fanny Crosby

upon fair and peaceful valleys, plains and hillsides, covered by flowers, interspersed with only now and then a thorn." She feels young and encounters no more fatigue, she avers, from her frequent journeys and efforts before audiences than she did thirty years ago. She finds her work growing sweeter and grander each day, and has set the mark of her life at one hundred and three, the age of her grandmother. With the vigorous constitution that she has inherited, together with her hopefulness and Christian trust, there would seem no good reason to doubt that she has many happy years yet ahead of her in this world before she is promoted to test the larger joys of the other.

Fanny Crosby (Mrs. Van Alstyne) was born in Putnam County, N. Y., March 24, 1820. So it is proposed, very fittingly, that in the Friday night prayer meetings of this week, and in the Sunday-school sessions of next Lord's Day, her hymns shall be sung and some sketch of her

career be given. It is to this end, as a help to those who wish to observe one or both of these occasions as a "Fanny Crosby Day," that we give considerable space in this number to the subject.

Probably few books of Christian song at all likely to be anywhere in use in this country for prayer meeting or Sunday-school purposes will be without some of her contributions. Our present Methodist Hymnal, compiled nearly thirty years ago, contains no specimen of her verses, and it may be that none of them will be found of sufficient dignity and solidity to claim a place for themselves in the new Hymnal soon to be issued; but we should hope that she might be represented there by at least one of her sweet compositions. Her fame has certainly grown much in thirty years. Indeed, she scarcely had written at all until forty years ago; at least, there were no hymns before that date. Her first book of poems, "The Blind Girl," was published in 1844; the second in 1851; the third in 1858. All had a good sale, but are now out of print. They contained some secular songs which became very popular, such as "Rosalie, the Prairie Flower," "Hazel Dell," "Music in the Air," "Proud World, Good Bye." She has also composed several cantatas, among them "The Flower Queen" and "The Pilgrim Fathers," the music for which was furnished by George F. Root and Lowell Mason. Only in one case has she herself written the music for her verses.

In 1865 she began to write hymns. The first of the thousands — over 8,000 are now to her credit — was written for Mr. Wm. B. Bradbury, and began,

"We are going, we are going,
To a home beyond the skies."

It proved to be the hymn selected to be sung when Mr. Bradbury died in 1868. After this she wrote mainly for Robert Lowry, W. H. Doane, and Biglow & Main, her present publishers. At one time she wrote so much that fully two-thirds of new books would be her compositions; and the publishers, thinking it would look better to have them seem to be by different authors, got her to write under a large variety of pseudonyms, such as Charles Bruce, Arthur Langton, Frank Gould, James Apple, Julia Sterling, etc. More than a hundred of these disguises were adopted, so that it is not easy to know the full depth of our indebtedness to this gifted writer. But, we presume, nearly or quite all that are of highest excellence have been specifically acknowledged or transferred to the right author.

So much of the vogue of a hymn or song depends upon the quality of the tune to which it gets married that it is quite conceivable that when diligent examination is made some of the best work of Miss Crosby, from a literary or poetic point of view, will be found in compositions not much known to the public. Some of those which have become most familiar and endeared by association are: "Rescue the Perishing," "Safe in the Arms of Jesus," "Blessed Assurance," "Pass me Not, O Gentle Saviour," "All the Way

my Saviour Leads Me," "Some Day the Silver Cord will Break," "Jesus, Keep Me Near the Cross," and "Saviour, More than Life to Me." There are special stories about some of these songs, the circumstances of their production, or the good they have done, that, if all were gathered together, would make quite a volume. "Safe in the Arms of Jesus" was written for Mr. Doane in fifteen minutes while he waited in haste to get a train. "Blessed Assurance" was written to accompany the tune previously prepared by Mrs. Knapp. "All the Way my Saviour Leads Me" was written in gratitude for a special answer to prayer. "Rescue the Perishing" was written after an evening spent at the Bowery Mission in New York, and has been widely used to help many. Her own favorites are, "Safe in the Arms of Jesus" and "Rescue the Perishing."

To a reporter who interviewed her, the other day, she said: "I do not recall a single hymn that I regret having written. I believe that I was inspired to write what I did, that I was controlled by a higher power, and that my best hymns performed their mission." She finds it needful to consider moods in her writing, as most people do to some extent, to wait for favorable times, and to stimulate the appropriate feeling by prayer and meditation. She says: "I never undertake a hymn without first asking the good Lord to be my inspiration in the work that I am about to do." She has formed the habit, also, of holding a small volume in her hand while composing or reciting. She finds something inspiring about the midnight hour, when everything is quiet, and often sits alone then with her thoughts, lying till late the next morning. She carries her compositions in her mind, working them over and perfecting them, until she can dictate them to her sister, Mrs. C. W. Ryder, who cares for her.

Her home is at 756 State St., Bridgeport, Conn., where she is in comfortable circumstances, and all her wants are supplied. Her publishers send her a monthly check, which they have promised shall never fall as long as she lives. She was much annoyed by a statement that somehow obtained currency awhile ago to the effect that she was in sore straits financially and needed charity. This is not true. Nor is it true that she was benefited by the profits from the "Life Story," published some two years ago. She is now herself engaged in writing a full autobiography, which she will issue in the course of the year, and from which she will, it is to be hoped, obtain some revenue.

When fifteen years of age she became an inmate of the Institute for the Blind in New York city, and some years later she became an instructor in it. She remained here in this capacity till 1858, when she was married to another teacher, also blind, Mr. Alexander Van Alstyne, with whom she had a happy married life, which was closed by his death, June 18, 1902. She has been a member of the Methodist Episcopal Church since 1851.

Many interesting and pathetic incidents have occurred in her life, of which she likes to talk. While she was at the Institute she came to know Grover Cleve-

land, he being secretary of it for three years. The acquaintance was renewed at a later time, and there has been considerable correspondence between them. She has met many of the most conspicuous figures in American history, enjoying the friendship of Presidents Tyler and Van Buren, of Henry Clay, William H. Seward, and Gen. Winfield Scott. Henry Clay lost a son in the Mexican War battle of Monterey, and Miss Crosby sent a few stanzas on the occasion to the father, which touched him very deeply and drew out his grateful acknowledgment. She is said to be the first woman to appear publicly before Congress at Washington. It was in 1844, when she and others from the Institute for the Blind demonstrated in various ways what education could do for them, as an argument for the governmental assistance which was sought. At this time she recited three of her poems, upon repeated requests from the congressmen.

She has made almost numberless addresses, and is still in demand as a speaker in religious meetings. For many years she went to Northfield to assist in the program of the Bible Institute. She has a clear voice, with a strong carrying power, and can be well heard by a large audience. She has a fund of humorous stories, as well as pathetic incidents, and raises both smiles and tears. When speaking she stands by a table or desk resting one arm upon it; in the other hand she holds a small book, and if at a loss for a word or a thought, raises it quickly to her lips.

She is very fond of children, and they are equally fond of her. Railroad men, also, are her favorites. She has a personal acquaintance with 800 of them, and is an honorary member of their association. A few years ago they presented her with a badge, which she says there is not money enough in the whole world to take from her. She is not quite totally blind; she can distinguish day from night, and can see the lightning flash. She finds her way about very easily, as is the case with so many of the blind, and her judgment of people by their voices is astonishingly accurate.

She is a beautiful example of a very useful, humble, consecrated, broad-minded, whole-souled Christian, who seeks to know and to do the Father's will. "I believe everything happens for a purpose," she says, "and what may seem to some a misfortune is part of the great plan that has enabled me to bring happiness to many through my hymns. Not that I desire any credit, for if I have this gift, it would be wrong not to use it."

Her lines have gone out through all the earth, and her words to the ends of the world. In many, many speeches and languages her voice has been heard. She is, without doubt, today the greatest living writer of spiritual songs, and her verses are used in religious meetings probably by a larger number of people than those of any other poet living or dead. She might well rest from her labors, satisfied with this large achievement, but we are not surprised that she means to keep busy as long as strength is given her. We trust that the coming birthday may be one of great happiness to her, and of great profit, also, to the

millions throughout this broad land, and other countries, who shall recount her story and sing her songs!

AS SEEN THROUGH A MINISTER'S GLASSES

I

REV. EDWIN ALONZO BLAKE, D. D.

WHEN the editor of ZION'S HERALD asked me to write "now and then" for the readers of his paper, I demurred. I did so, not because I was averse to writing. On the contrary, I find no pleasure quite so great, especially on ship-board. But who ever came away from home on a like trip who has not written something, until the reading public are as familiar with such journeys as they are with the little trips round and about Boston itself? When, however, he suggested that each person saw the same things from a different view-point, and I called to mind that this difference was what has made the four evangelists' descriptions of greatest importance to all who will read them, I consented to tell you how things looked to a minister. This will preclude exact historical statements, for such narrations are as they appeared to the various writers who may have lived long ago, whose statements, interesting and profitable as they are, may be readily found by any one who may get to the various encyclopedias.

The trip thus far has been full of interest. No illness, no troubled seas — all has been full of delight. On Saturday, Feb. 25, we celebrated the anniversary of Washington's birth; and it was a most delightful celebration. Sir Charles Tupper, of Nova Scotia, sat in the chair, and presided with true English nobility. He is a most interesting gentleman, by the way, genial and kindly to the extreme. His speech in introducing the speakers was to the point, and highly appreciative of the man in whose memory we assembled. He claims Washington as among the most liberal of men, and one of whom the world should be justly proud. Dr. Matthews, our leader, Dr. Randle, of Indiana, and Mr. Bailey, of Boston, were called upon to represent the United States, and the pastor of Tremont St. Church was also on the program, and attempted to do his part to maintain the honor of his church and city. The music was rendered by a traveling troop who chanced to be journeying to Gibraltar. The American and English flags draped the speakers' stand, and it seemed quite like a celebration in the very heart of Boston itself. I think even George Washington himself would not have been displeased with any word that was uttered. They savored of patriotism and the solidarity of the great English-speaking countries, as the best harbinger of universal peace. After two hours of celebration we retired, feeling that we had done something to help on such a glorious consummation.

On Monday, the 27th, we arrived at

Gibraltar.

Any one who has taken the "couchant lion" to be a poetical sweep of imagination, has only to sail through the Straits and look upon the unfolding of the rock as we did to be convinced that it is a veritable resemblance. Most of us had entertained wrong conceptions of the manner of approach, supposing we would anchor to the east, instead of which we sailed to the north and anchored in the bay to the north. We had had a delightful landing at the Azores, on the Friday before, and were prepared for a similar experience at the Rock. At the Azores, the language bothered us a little, not being familiar with the Portu-

THREE REVIVALS

AN OLD PASTOR.

guess as with the English, so that when we found our own tongue used in this place the delight was increased.

No one who has not visited this immense fortification can get any adequate conception of its vastness and impenetrability. Had not Port Arthur been so seriously dealt with, we should be under the impression that it could never be razed; but as it is, who knows what may be done, in the future event of war?

I must say that my admiration for the little donkey is constantly rising. In fact, I do not know but that you may find me with a little burro at our summer cottage. Here at "Gib," as they term it, these little creatures show their true, patient endurance. Up these steep declivities they climb, and down they travel again with loads which seem too hard to be borne. They were covered with all sorts of burdens, but the manner in which they made their way along the steep lanes was wonderful. The climb up the galleries, which so many of your readers have taken, showed us but little of the fortification—in fact, I might say nothing at all. The real stronghold is held from foreign eyes, "as it was in the beginning, is now, and ever shall be."

The English soldiers were companionable fellows indeed. They seemed pleased to chat with us, and though of a different government, we were proud to feel that we belonged to the great Anglo-Saxon race. When they talked of home, and the inconvenience of being so long separated therefrom, we prayed that the time might come when war shall be no more, and when our noble young men, the hope of the future, may be able to turn their strength to more peaceful pursuits.

The markets were interesting to us, and would be to many of your country boys. On the east, as we landed, is the Spanish market, and just across the narrow street within a small enclosure is the Moorish and Jewish place of sale. I was much interested in watching a flock of turkeys awaiting their beheading, as I supposed. The keeper held a long and slender wand in hand, and when the birds, true to their nature, attempted to wander away, a gentle touch of the rod turned them back, to await their final disposition. Jews and Moors were side by side within the enclosure, being readily distinguished by their manner of dress, and I thought by their curious physiognomy. Not much attention had been paid to cleanliness; but then, purity is not a Semitic trait.

From a high elevation on the rock, through one of the portholes, we looked out across the neutral ground, into the Spanish territory. There we saw the bull ring, where Spain still continues to carry on the nefarious pastime which has been a disgrace to the nation and a blot to all civilization.

Thus far we have seen more Roman domination than Protestant. Looking at it through my glasses, I have said, what might the world be, did that vast church turn its influence to building up the fallen race rather than strengthening a great hierarchy.

Mediterranean Sea, Feb. 28.

O life, O death, O world, O time,
O grave, where all things flow,
'Tis yours to make our lot sublime
With your great weight of woe.

Though sharpest anguish hearts may wring,
Though bosoms torn may be,
Yet suffering is a holy thing,
Without it what were we?

— R. C. Trench.

IT was once my lot to follow a "one-year man." I had hardly reached my appointment before I heard of ill-feeling over his removal. I was in the parsonage before he left. He was packing and I was unpacking. The doors were all open, and I heard this remark, evidently spoken by some parishioner who was not happy about the change: "It will be a long time before the church will get over this."

For aught I know, the prophecy was true. A large part of a century has passed since these words, not meant for my ears, were overheard by me. It may be that that church yet suffers from that disturbing change of pastors.

But that new pastorate proved to be a protracted season of grace. There were godly men and women praying for the blessing of God. Few churches have such a band of stanch, devout, earnest souls. They were "workers together with God;" and their labor was not in vain. They succeeded in getting the new pastor's very best work. They had no wish to overwork him, but they so upheld him and kept pace with him as to get his best service.

And very early in that pastorate church and pastor found the windows of heaven, at least, ajar. And they kept ajar. Month after month—even in the first summer—souls became penitent and found peace.

The idea of a continuous revival soon found welcome in many minds. The people came to expect instances of conviction and conversion, and it was "according to their faith."

No protracted meeting was held. No "evangelist" was sought for or thought of. That church had not then learned to depend upon an annual "religious period" and "professional" means. That people had not been trifled with; they believed in substantial gospel truths; they welcomed both law and gospel in the preaching. Heaven and hell were undoubted verities. And God kept His promises as the pastor preached and the people prayed.

Three years went by, and new names came upon the church records every month but two in the whole thirty six. There was no ebb-tide in all that time. When the time for another change came round, there were over ninety new names on that church register; and among them were children of that same much-afflicted soul who saw only evil in the departure of my predecessor.

Another Revival

A very unhappy state of feeling had occurred. The outgoing pastor may have been a little unwise (for who is not?), and some brethren had not seen eye to eye. The new pastor took up the work with trembling. A year passed, and not a conversion; not a penitent had been found. Another half-year, and still no new name was counted among believers. The gatherings for prayer were seasons of refreshing. A kind of common consent kept a goodly number faithful to the means of grace. Though nobody was awakened, nobody was disappointed, as conversions were hardly looked for.

But it was a time of "prosperity" because it was a time of peace. (Peace is prosperity in some conditions.) Business meetings were peaceful and pleasant. Brethren who had contended began to remark the very pleasant character of their business meetings. Brotherly love was allowed time to increase among brethren.

In the middle of the second year a gentle and almost unobserved refreshing came to the church. It was the Lord's doing. And the refreshing continued month after

month, and season after season, abating not in winter or summer for a year and a half. No "foreign help" was called in, no extra meeting was held. The usual means of grace were used and honored, and God again proved Himself faithful. The church allowed its unpleasant past to recede and be forgotten, and took hold of the Lord's work.

Still Another

I found a church that knew much about "revivalists." Their cant word was "salvation"—a much misused word. It was not their fault—only their misfortune, the misfortune of miseducation. There are such churches; they have learned only the "revivalist" way. Ordinary means of grace are expected only to keep the church from "breathing its last." All upbuilding and increase are expected only by "special efforts."

Late in the summer one or two awakened souls appeared, and they soon became happy converts and constant witnesses for the Master. A little later one or two more said, "Pray for us," and began to pray for themselves. Later still others joined the company of the Lord, until in four months' time there were counted twenty young men and women newly converted to God.

This was a revival. But two peculiarities marked that revival: First, these young people were almost all newcomers and transient people—at work here and there in families and shops, expecting to remain in the town but a few months. And so it proved. Second, the church did not at all respond to this work of the Spirit. There was no increase of attendance and co-operation on the part of the church. The "same faithful few" only continued to be at their posts.

The church did not seem to find out that a revival was in progress. It was not their kind of a revival. Their own children were, of course, not included in the list of converts.

"Then Certainly for Me"

A JEWESS took it into her head that she would like to go to a Methodist revival meeting, just to see what it was like. Her husband tried to dissuade her, but she persisted. She went and listened, and as she listened there was a quiet voice which seemed to be whispering in her heart all the time: "What if Jesus is the Christ?" She went again, and again the same query was running through her mind: "What if Jesus is the Christ?"

"I'll search into it at any rate," she thought, and she returned to her husband, and said:

"You must get me a New Testament. I want to see what it is like."

"Nonsense," he said; "the Methodists will make you mad."

However, to please her, he sent across to a Methodist's house with the inquiry: "Will you be kind enough to lend me a New Testament?"

Most gladly was it lent. The Jewess seized it, rushed upstairs, and, throwing it down, exclaimed:

"Oh, thou Father of Abraham, Father of Isaac, Father of Jacob, God of my father and mother, show me the truth!" She opened the book and read the words in Rom. 1: 16: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." She sprang to her feet at the words, "to the Jew first," exclaiming:

"Then certainly for me, and I accept Him!" — *Epworth Herald*.

What Our Ministers Are Preaching

The Miracle of Transformation

REV. L. J. BIRNEY.

Pastor Hyde Park Church, Mass.

TEXT. — "All things work together for good to them that love God." — ROM. 8:28.

MIRACLES are not done away. Life is very rich with their mystery. Unfortunate he who suffers the veil of the commonplace to hide their living wonder. To him of the open soul and open eye life can never grow tiresome. How and Why reveal perpetual marvels.

The commonest of them all, and greatest, is in the text: The changing of one substance or reality to another higher in the scale of being. What soul so dead to the miraculous as not to have been thrilled to see a lily with its feet in the common earth, but lifting up the spotless white with breath of heaven? A clod transformed! Or, stranger still: Bread of the harvest changed to nerve and brain that can think the thoughts of God.

The prerequisite is *life*. Apart from that, no miracle, no transformation. The quality of the life measures accurately the change. The jelly-fish is but one remove from water; the life is very low. Man's body takes the same elements and by richer life exalts them to be the throne of reason and of conscience.



REV. L. J. BIRNEY

In the world of mind there are greater transformations because a higher life. Thought and reason changing fact, incident, and observation into truth, principle, and law. Childhood's inquisitiveness is not impertinence. It is the struggle to change the water of fact into wine of truth. The "scientific method" that has wrought its wonders in our day is but the same. This is education: To change a fact to truth by life of the mind. A Harvard teacher says: "Many boys know two and two, but fewer see that they make four." One man travels and returns as barren as he went; another comes rich laden. Many "slum," and see nothing but squalor; Ruskin "slums," and emerges with the great laws that undergird human society. Many weep at new-made graves and see nothing but the clods; Tennyson's grief is changed to "In Memoriam." A multitude wag empty heads about the cross, and see nothing but a dying peasant; two looked and thought, and Calvary became the gate of heaven. "Remember Me." "This is the Son of God."

But there is greater life. It is the spirit-

ual. Like all other, it is of God. Its glory is the power to assimilate and change every human experience into Christlike character. This is the crowning purpose of our living — the prize of the high calling. God demands this above all and in all. Hence He must make it possible to all. And how? Not by a perfect world, temptationless, painless, sorrowless, tollless — a bed of roses. Such a world for such as we would make impossible our God-given goal — a life like His. God's methods are heroic. It is by giving us His *life*, by which we change the experience of the world that is into that for which we live — the Godlike life. This is the crowning miracle. *All* things compelled to work for good to him and in him who has the life. The clods of bitterness changed into fragrant petals of character; persecution into patience; patience into perfection; suffering into sympathy; thorns into grace that glories in infirmities; light afflictions into exceeding glory. No soul denied the power, and no experience excepted if the power abides. Light dawns here for him who cannot reconcile his experience with the will of God. It may not be God's choice. But the victory is that God's life within can change it into that which is His will — a higher, holier life. Thus do we more than conquer.

Wayside Ministries

REV. JOHN H. NEWLAND.

Pastor First Church, Willimantic, Conn.

TEXT. — "As Jesus passed by." — JOHN 9:1.

THE words of the text introduce one of those beautiful incidents in the life of the Master, where, as He passed along, He was met by one of those needy, suffering ones who never appealed to Him in vain for relief. Here by the wayside was, humanly speaking, a chance meeting of the man hopelessly blind and the Divine Healer. Jesus pauses, though He knows His enemies are seeking Him that they may stone Him for His teachings in the temple. He may be fleeing for safety, but His own welfare is forgotten in the presence of suffering. This incident is one of many where Jesus paused by the wayside to teach or heal or bless some one who crossed His path or lingered by the way.

The theme, "Wayside Ministries," is suggested by this incident, and may furnish some helpful lessons for those today whose lives are filled with noble motives and great purposes, but who, pursuing these, are too busy or too much absorbed to perform the blessed wayside ministries.

The purposeful life is the true life, but its great danger is absorption in definite objects to the neglect of incidental opportunities for doing good. The life of Jesus was pre-eminently a life of definite purpose. Having an unparalleled mission to perform, how unalteringly He moves forward toward its accomplishment! He is not turned aside; He is not discouraged or dismayed; He is not circumvented or defeated; but He is never too absorbed, or too weary, or too eager, or too sorrowful, to pause and listen to the cry of need, to bestow the healing touch, or to speak the word of forgiveness. In this respect what a rebuke is His life to our lives! We sometimes call our work too important to be interrupted, and our time and strength too precious, forsooth, to be taxed by the importunate intruder.

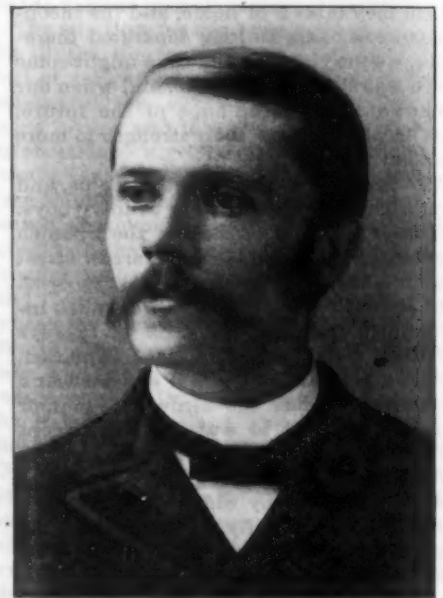
The wayside ministries are important because they afford providential opportunities for doing good. Those opportunities provided for us may be more important

than those we plan for ourselves. The history of many a great man shows that the turning point in his life was the apparently chance meeting with one ready to pause and give encouragement and help by the way. Such become, unconsciously, the world's benefactors.

The wayside ministries are important because they demand instant doing. They may not be put off till tomorrow. Thus the life becomes rich in good deeds done today, and not dreamed of in our plans for the future.

The wayside ministries are valuable because they are prompted by the best motives. The sudden need appeals to the heart's sincerest pity and truest kindness. The recipient knows there is no ulterior motive behind the help bestowed. "Cold charity" does not pause along the by-paths of life to perform her ministries.

The wayside ministries are important because by them God may be carrying out His larger and greater plans. If we refuse to enter into these opportunities, or if we neglect them, we may in a measure mar the Divine plan. If these opportunities are God-given, they are God-planned and God-appointed, and we do well when we delay or postpone our own plans, if need be, to regard the suffering one, to heed the



REV. J. H. NEWLAND

cry of need, and to extend the helping hand as we pass by.

If We Believe in God, What Then?

REV. PHILIP L. FRICK.

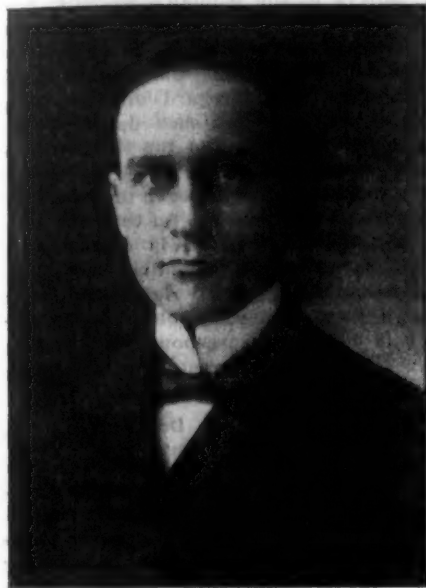
Pastor First Church, Chelsea, Mass.

TEXT. — "Thou believest that there is one God; thou doest well." — JAMES 2:19.

NOT theory, but practice; not theistic arguments, but the conclusions resulting from them — these are the fundamentals of religion. We are no longer disturbed as to the question, "Is there a God?" The Psalmist's verdict, "The fool hath said in his heart, there is no God," has become universal. Unbalanced is he who does not recognize Him as the necessary background of all things. Theism is the mighty world conqueror leading captive at its chariot wheels the philosophy, the science, the poetry, of all mankind.

But the belief in God brings vast consequences with it. Life must have new significance as we recognize a Supreme Person by whose favor we are called into an

immortal existence. To four classes ought the words, "I believe in God," to bring a special message. The sinner is an anomaly; he believes in God, yet voluntarily, stubbornly, dishonors Him. As a rebel, he needs to learn how terrible is God. Disregarded nature measures out fearful vengeance to those who disobey. Is God a weakling, that we shall not fear to fling defiance in His face? The thought



REV. PHILIP L. FRICK

less believer must understand that God is not outside His universe. The summer sky aflame with galaxies, the timid violet, manifest Him to the soul that can understand. Again, the indifferent believer suffers irreparable loss since his belief adds nothing to the earnestness and power of his life. No more vitality springs from his creed than from a new hypothesis in astronomy. And to those who appreciate the value of the soul, what ought it to mean to believe in a God to whom we are accountable, in whose plans we may share, and into blessed, filial communion with whom we may enter?

Our relationship to God must depend upon His nature. Who is He that we may worship Him? 1. The Divine Orderer. In His cosmos everything obeys His behests. Law is written across the face of the whirling planet, in the surging tide, and growing seed. 2. He is the Moral Orderer. Holy and righteous is His nature. In Him all moral graces, all ethical virtues, all spiritual powers, find their source. Always He was trying to reveal this to humanity, speaking by temple customs, patriarch and prophet. 3. But God's interest in spirituality manifests itself in His effort to establish a spiritual kingdom in which holiness shall rule. In human hearts, buffeted by sin, He strives to set up the white throne. 4. But God is Father as well, and therefore Lover. Would we learn at what infinite sacrifice He redeems the world and how He loves humanity? Outside the city, on the savage cross built by shameless sin, dies the only begotten Son of the Father.

Notice that each of these characteristics of God establishes parallel duties upon humanity: 1. If God is Supreme Orderer, then we must obey. Only man disobeys. Gravitation never wavers. The seasons never alter their sequence. The foundation truth of religion is this, that we must do God's will. 2. Only by becoming like God in righteousness can we please Him. Our lives glorify Him when we, too, are arrayed in the beauty of holiness. 3. To the glorious and stupendous task does He invite us of becoming co-workers with Him in the establishment of His kingdom. Thereby

comes a dignity, an unselfishness, a solemnity into our life that will transform it. 4. And if He hath loved us, shall we not also love Him? Our creed must touch the heart; the emotions, like iron bands, are to hold to Him. The largest and best word that Christ spoke was when He called God "Our Father." Since then we are privileged to love Him as children.

CENTRAL PROVINCES MISSION CONFERENCE, INDIA

EMILY L. HARVEY.

LESS than fifty years ago the first seeds of Methodism were planted in Hindustan. The grain of mustard seed—whereunto has it grown, and who shall say what its limit is destined to be? For some time there have been in this land five Annual Conferences and one Mission Conference, and on Jan. 27 Bishop Warne organized in Khandwa a new Mission Conference bearing the same name as the heading of this sketch.

This new Conference is composed of three districts, with 17 full members and 7 probationary members, together with 35 local preachers, a total working force of 280, and a property valued at \$129,933. Let not a few statistics stamp this article as dry. They are to us inspiration. We have a Christian community within the bounds of this new Conference of nearly 4,000, with over 5,000 Sunday-school scholars and 1,200 Epworth Leaguers.

Those days in Khandwa were memorable and impressive. We realized that we were making history—history that should live and be rehearsed in the kingdom of God throughout the ages of eternity as, gathered around the throne, those whom He shall bring into the fold through the agency of this new Conference shall tell the story of their new birth and redemption.

Sunday was brimful of the best things. Rev. R. Clancey, of Muttra, preached in the vernacular to an interesting and interested audience, among whom were a large number of school girls and boys. Bishop Warne followed Mr. Clancey, taking for the subject of his sermon, "Peter in the School of Christ," and closed with a service at which the altar was crowded with seekers for pardon and for a clean heart. Many testified to having received that for which they sought, and went away rejoicing in their new found treasure. Bishop Warne has the real revival spirit and gift, and never fails to exercise it on every occasion available.

Much time was given to prayer throughout the entire session of the Conference. The eight o'clock morning prayer-meeting always found nearly every missionary and worker as well as some from the station present, seeking new strength for the year to come; and blessed, helpful seasons they were. But the most precious time was the after-the-day's-work-was-done hour of prayer, when all the missionaries assembled as a family in the mission house drawing-room to rehearse together the trials and triumphs of the year and to pray that we might go forth to greater victories in the name of King Immanuel during the year to come. What precious seasons these hours were to those weary missionaries who had borne the heat and burden of the days and months, ever giving out with scarce a moment of undisturbed leisure to drink in, perhaps having had no fellow missionary with whom to counsel during the whole year. It was like the children coming back for Thanksgiving or the "Old Home Week" in our native land, when brothers and sisters in sweet communion meet at their father's house.

And how graciously, lovingly, tenderly, our Father met, encouraged, counseled, strengthened, blessed, His children at these precious seasons! What they were to us can never be told.

An eventful hour was the meeting at which arrangements were made to join in the Jubilee celebration of Methodism in India during the cold season of 1906-7. By a happy coincidence this meeting was held on the anniversary of the venerated Dr. William Butler's birthday, and most fitting it seemed that it should be so. Was he not looking down upon us at that hour, glorifying God for the wondrous growth of the kingdom in India since he first saw this land? The Jubilee celebration is to be held in Bareilly, where he began the work. While the spiritual interests of the church and the conversion of souls were emphasized as the all-important object and purpose of the Jubilee, the financial interests were not lost sight of. The members of the Conference pledged a month's salary each, and their best efforts to secure at least one rupee per member from our Hindustani Christians as a Jubilee fund to be applied to much-needed buildings in connection with our work. Bishop Warne and others gave much inspiration as they rehearsed what God had done through our church in this land, and spoke of their faith and expectation for the future of the kingdom of God in India among the millions yet unsaved, for of a truth there yet remaineth much land to be possessed. This new Conference embraces an area of about 116,000 square miles, with a population of 12,000,000 souls. There are thirty different languages, not including European, and 160 dialects spoken by these people. (It is not expected that each missionary will master all these, so do not let this deter you from volunteering for service in this new Conference.)

There are within the territory of this Conference vast areas and thousands of villages still untouched by the Gospel, and millions of people who have not yet heard it there be a Christ. This field is considered by our most candid thinkers one of the most important and promising sections for mission work in all India. The harvest truly is plenteous, but the laborers are so few. Not one station is sufficiently manned to meet all needs and openings, and scores of other points should be entered at once, but, alas! we have no one to send. Pray ye the Lord of the harvest to send forth more laborers into this needy field, and, having prayed, arise to answer your own prayers. Say, "Lord, here am I; send me!" Verily, the greatest blessing of all your life will come into your soul when you have thus spoken to your Lord.

Raipur, C. P., India.

Do What You Can

A SCOTCH woman lived on oatmeal porridge that she might give to missions. A friend gave her a sixpence to buy a chop; she said: "I have been without chops nine years; I can do without the chop." She gave the sixpence to missions. The story of the Scotch woman was told at a dinner; a lady present said: "I never went without a chop for Christ yet. I will give one thousand pounds for missions." Another and another spoke, till twelve thousand dollars lay pledged for missions, the outgrowth of that self-denial.

She did what she could. You do not know what clothes she wore, how gracious she was in the reception of her friends, but you do know that Jesus Christ said, "She hath done what she could." And I would rather have that than all else in the world. — *Exchange*.

DUTIES OF PARENTS AND IDEAL HOME LIFE

Selections from Address of President Roosevelt before the National Congress of Mothers, March 13, in Metropolitan Methodist Episcopal Church, Washington, D. C.

IN our modern industrial civilization there are

Many and Grave Dangers

to counterbalance the splendors and the triumphs. It is not a good thing to see cities grow at disproportionate speed relatively to the country; for the small land-owners, the men who own their little homes and therefore to a very large extent the men who till farms, the men of the soil, have hitherto made the foundation of lasting national life in every State; and if the foundation becomes either too weak or too narrow, the superstructure, no matter how attractive, is in imminent danger of falling.

Conduct of Family Life

But far more important than the question of the occupation of our citizens is the question of how their family life is conducted. No matter what that occupation may be, as long as there is a real home and as long as those who make up that home do their duty to one another, to their neighbors and to the State, it is of minor consequence whether the man's trade is pined in the country or the city, whether it calls for the work of the hands or for the work of the head.

But the nation is in a bad way if there is

No Real Home,

if the family is not of the right kind; if the man is not a good husband and father, if he is brutal or cowardly or selfish, if the woman has lost her sense of duty, if she is sunk in vapid self-indulgence, or has let her nature be twisted so that she prefers a sterile pseudo-intellectuality to that great and beautiful development of character which comes only to those whose lives know the fullness of duty done, of effort made, and self-sacrifice undergone.

Much Depends on the Family

In the last analysis the welfare of the State depends absolutely upon whether or not the average family, the average man and woman and their children, represent the kind of citizenship fit for the foundation of a great nation; and if we fail to appreciate this, we fail to appreciate the root morality upon which all healthy civilization is based. No piled-up wealth, no splendor of material growth, no brilliance of artistic development, will permanently avail any people unless its home life is healthy; unless the average man possesses honesty, courage, common sense and decency; unless he works hard and is willing at need to fight hard; and unless the average woman is a good wife, a good mother, able and willing to perform the first and greatest duty of womanhood, able and willing to bear and to bring up as they should be brought up, healthy children, sound in body, mind and character, and numerous enough so that the race shall increase and not decrease.

Dissimilarity of Function

There are certain old truths which will be true as long as this world endures, and which no amount of progress can alter. One of these is the truth that the primary duty of the husband is to be the home-maker, the bread-winner for his wife and children, and that the primary duty of the woman is to be the helpmate, the housewife, and mother. The woman should have ample educational advantages; but save in

exceptional cases the man must be, and she need not be, and generally ought not to be, trained for a lifelong career as the family bread-winner; and, therefore, after a certain point the training of the two must normally be different because the duties of the two are normally different. This does not mean inequality of function, but it does mean that normally there must be dissimilarity of function. On the whole, I think the duty of the woman the more important, the more difficult, and the more honorable of the two; on the whole, I respect the woman who does her duty even more than I respect the man who does his.

Woman's Important Part

No ordinary work done by a man is either as hard or as responsible as the work of a woman who is bringing up a family of

with the least possible expenditure of effort the maximum of comfort and of luxury, but in which there is literally no place for children?

Duties vs. Rights

I believe in the woman's keeping her self-respect just as I believe in the man's doing so. I believe in her rights just as much as I believe in the man's, and indeed a little more; and I regard marriage as a partnership, in which each partner is in honor bound to think of the rights of the other as well as of his or her own. But I think that the duties are even more important than the rights; and in the long run I think that the reward is ampler and greater for duty well done, than for the insistence upon individual rights, necessary though this, too, must often be. Your duty is hard, your responsibility great; but greatest of all is your reward.

Nation's Destiny in Woman's Hand

Into the woman's keeping is committed the destiny of the generations to come after us. In bringing up your children you mothers must remember that while it is essential to be loving and tender, it is no less essential to be wise and firm. Foolishness and affection must not be treated as interchangeable terms; and besides training your sons and daughters in the softer and milder virtues you must seek to give them those stern and hardy qualities which in after life they will surely need. Some children will go wrong in spite of the best training; and some will go right even when their surroundings are most unfortunate; nevertheless, an immense amount depends upon the family training. If you mothers through weakness bring up your sons to be selfish and to think only of themselves, you will be responsible for much sadness among the women



PRESIDENT ROOSEVELT

small children; for upon her time and strength demands are made not only every hour of the day, but often every hour of the night. She may have to get up night after night to take care of a sick child, and yet must by day continue to do all her household duties as well; and if the family means are scant she must usually enjoy even her rare holidays taking her whole brood of children with her. The birth pangs make all men the debtors of all women.

Mothers' Work Never Ends

Inasmuch as I am speaking to an assemblage of mothers, I shall have nothing whatever to say in praise of an easy life. Yours is the work which is never ended. No mother has an easy time, and most mothers have very hard times; and yet what true mother would barter her experience of joy and sorrow in exchange for a life of cold selfishness, which insists upon perpetual amusement and the avoidance of care, and which often finds its fit dwelling place in some flat designed to furnish

who are to be their wives in the future. If you let your daughters grow up idle, perhaps under the mistaken impression that as you yourselves have had to work hard they shall know only enjoyment, you are preparing them to be useless to others and burdens to themselves. Teach boys and girls alike that they are not to look forward to lives spent in avoiding difficulties, but to lives spent in overcoming difficulties.

There are many good people who are denied the

Supreme Blessing of Children,

and for these we have the respect and sympathy always due to those who, from no fault of their own, are denied any of the other great blessings of life. But the man or woman who deliberately foregoes these blessings, whether from viciousness, coldness, shallow-heartedness, self-indulgence, or mere failure to appreciate aright the difference between the all-important and the unimportant—why, such a creature merits contempt as hearty as any vis-

ited upon the soldier who runs away in battle, or upon the man who refuses to work for the support of those dependent upon him, and who though able-bodied is yet content to eat in idleness the bread which others provide.

The existence of women of this type forms one of the most unpleasant and

Unwholesome Features of Modern Life.

If any one is so dim of vision as to fail to see what a thoroughly unlovely creature such a woman is, I wish they would read Judge Robert Grant's novel, "Unleavened Bread," ponder seriously the character of Selma, and think of the fate that would surely overcome any nation which developed its average and typical woman along such lines. Unfortunately it would be untrue to say that this type exists only in American novels. That it also exists in American life is made unpleasantly evident by the statistics as to the dwindling families in some localities.

Easy Divorce Bane of Nation

It is made evident in equally sinister fashion by the census statistics as to divorce, which are fairly appalling; for easy divorce is now, as it ever has been, a bane to any nation, a curse to society, a menace to the home, an incitement to married unhappiness and to immorality, an evil thing for men and a still more hideous evil for women. The unpleasant tendencies in our American life are made evident by articles such as those which I actually read not long ago in a certain paper, where a clergyman was quoted, seemingly with approval, as expressing the general American attitude when he said that the ambition of any save a very rich man should be to rear two children only, so as to give his children an opportunity "to taste a few of the good things of life."

Fair Chance in Life

Even apart from the vital question of national life, and regarding only the individual interest of the children themselves, happiness in the true sense is a hundred-fold more apt to come to any given member of a healthy family of healthy-minded children, well brought up, well educated, but taught that they must shift for themselves, must win their own way, and by their own exertions make their own positions of usefulness, than it is apt to come to those whose parents themselves have acted on and have trained their children to act on the selfish and sordid theory that the whole end of life is "to taste a few good things."

National Extinction

The intelligence of the remark is on a par with its morality, for the most rudimentary mental process would have shown the speaker that if the average family in which there are children contained but two children, the nation as a whole would decrease in population so rapidly that in two or three generations it would very deservedly be on the point of extinction, so that the people who had acted on this base and selfish doctrine would be giving place to others with braver and more robust ideals. Nor would such a result be in any way regrettable; for a race that practiced such doctrine—that is, a race that practiced race suicide—would thereby conclusively show that it was unfit to exist, and that it had better give place to people who had not forgotten the primary laws of their being.

Pay the Penalty

To sum up, then, the whole matter is simple enough. If either a race or an individual prefers the pleasure of mere effortless ease,

of self-indulgence, to the infinitely deeper, the infinitely higher pleasures that comes to those who know the toil and the weariness, but also the joy, of hard duty well done, why, that race or that individual must inevitably in the end pay the penalty of leading a life both vapid and ignoble. No man and no woman really worthy of the name can care for the life spent solely or chiefly in the avoidance of risk and trouble and labor. Save in exceptional cases the prizes worth having in life must be paid for, and the life worth living must be a life of work for a worthy end, and ordinarily of work more for others than for one's self.

Holliest Joy

The woman's task is not easy—no task worth doing is easy—but in doing it, and when she has done it, there shall come to her the highest and holliest joy known to mankind; and having done it, she shall have the reward prophesied in Scripture; for her husband and her children, yes, and all people who realize that her work lies at the foundation of all national happiness and greatness, shall rise up and call her blessed.

THE SHADOW ON THE BLIND

Last night I walked among the lamps that gleamed,

And saw a shadow on a window blind,
A moving shadow, and the picture seemed

To call some scene to mind.

I looked again; a dark form to and fro
Swayed softly as to music full of rest,
Bent low, bent lower—still I did not know,
And then, at last, I guessed.

And through the night came all old memories flocking,
White memories like the snowflakes round me whirled.

"All's well!" I said; "the mothers still sit rocking
The cradle of the world!"

—WILL H. OGILVIE, in *London Outlook*.

A STEP-MOTHER

H. H. H.

THERE were two boys, five and seven years old, and a babe in the cradle, when she came into the home. The tide had come in, but as it went out the dreadful undertow took the precious mother far out and beyond the reach of all who loved her, leaving upon the cold sands a sweet girl babe of but ten helpless days. "Take good care of my baby," were the last words of the dying mother as she went away. But, oh! where could the one be found who would take good care of the precious babe and the motherless boys? There had to be a step-mother—there was no other way. But how the very word sent the chills and the shuddering!

In due time she was found, and came. She spoke kindly to the boys. The babe, with its great, tender, pleading eyes, looked up from its pillow in the crib, wonderingly, hesitatingly, beseechingly, as though saying: "My mother is gone; please be good to me!"

One life had been lived; another had begun. How these dreadful calamities break the life into epochs, not only, but into distinct existences; life following life, on the same level it may be, lower or higher possibly, but another life, another

love, another home—a different home, different cares, different joys, different sorrows!

The second life, the new life, has nearly all been lived. It is nearing the sunset of the "threescore and ten." How has it been? The boys are grown to be men—good men. The baby girl is a devoted wife and the mother of a lovely child. All the way along the boys have been cared for and watched over with deep solicitude. The babe has been loved with the fondest and tenderest of mother's love. Nothing has been left undone that busy hands, unselfish devotion, and a heart of overflowing affection could do. Another babe had come—a sister. The two had grown up side by side, but the love of the step-mother remained true and ardent, never changing, surpassing even the love for the babe of her own bosom.

The step-daughter developed into a lovely young womanhood; was liberally educated through the sacrifice and toil of the step-mother; was married to the best of husbands, and has a beautiful home. But the solicitude and the plying needle of the step-mother have never ceased. Today, as I write, the wrinkling hands are busy, the deft fingers that have lost little of their cunning are unwearied. Garments, tastefully made and neatly fitting, are being completed, one after another, as needed, for the lovely step-granddaughter. The interest and the love of the great-hearted step-mother for the motherless babe that came into her arms and into her life almost three decades ago, loses none of its ardor and intensity. She loves on as she has loved all these passing years, with all the love of a mother for the babe that is flesh of her own flesh and blood of her own blood.

There will be a meeting ere long. It will be on the other side. Welcoming arms will be extended. A glad, sweet voice will break the long, waiting silence: "Heaven's choicest greeting, thou blessed of step-mothers! Kindly hast thou cared for my precious boys. With more than the tenderness of my own mother-love hast thou loved the angel babe I left on the hither shore; good care hast thou taken of her. Accept the unutterable gratitude of a mother's soul!" And listen! The echoing heavens respond: "Ye have done it unto Me. Enter into the joy of thy Lord!"

This step-mother is my wife.

The Greater Curiosity

ONE day at the Louisiana Purchase Exposition a countryman from Arkansas appeared on the "Pike," says the *Atchison Globe*, before a building in which some elk were exhibited. He was attended by a large assortment of boys and girls and a woman in a sunbonnet.

"I'd like to go in there," he said to the "barker," "but it would be mean to go in without my family, and I cannot afford to pay for my wife and seventeen children."

The barker stared at him in amazement. "Are all those your children?" he gasped.

"Every one," said the man from Arkansas.

"You wait a minute," said the barker. "I'm going to bring the elk out and let them see you-all." — *Youth's Companion*.

TO A DEAD BABY

EFFIE SMITH.

Pale little feet, grown quiet ere they could
run
One step in life's strange journey; sweet
lips chilled
To silence ere they prattled; small hands
stilled
Before one stroke of life's long toll was
done;
Uncreased white brows that laurels might
have won,
Yet leave their spacious promise unful-
filled —
O baby dead, I cannot think God willed
Your life should end when it had scarce
begun!

If no man died till his long life should
leave
All hopes and aims fulfilled, until his
feet
Had trod all paths where men rejoice or
grieve,
I might have doubt of future life more
sweet;
But as I look on you, I must believe
There is a heaven that makes this earth
complete.

Baileytown, Tenn.

GRANDMA'S CHAIR

KATE S. GATES.

IT was old, and battered, and shabby,
but grandma brought it with her
when she came to live with her son Tom
after grandpa died, and, to Mrs. Tom,
Jr.'s, disgust, gave it the place of honor in
her room by the front window.

"I'm ashamed to have any one see
such a shabby old thing around," she
said to her husband. "It looks as if Mrs.
Noah might have used it in the ark. I
fairly detest the sight of it."

"Oh, pahaw!" replied her husband,
with a laugh. "Never mind how it
looks, if mother cares for it. Besides, I
must confess I rather like to see it here
myself. It reminds me of the days when
I used to go 'by-low' in it. Ah, me! I
sometimes wish I could be a boy again
and try it over. Perhaps I shouldn't do
any better, but I meant to be a different
sort of a man. I had almost forgotten
that life was anything but a frantic strug-
gle for the almighty dollar, and the old
chair somehow brings back my childish
visions of something higher and better."

But Mrs. Tom persisted in looking upon
the poor old chair as a thorn in the flesh,
and one day she appeared at grandma's
door with a beautiful new easy-chair.

"Your chair has seen its best days,"
she said, blithely. "We will have Tom
put it in the attic, and this shall be
yours."

Grandma looked up in surprise, her lip
quivered, and her eyes filled with tears as
she looked from one chair to the other.
Then she put her trembling hands caress-
ingly on the arms of the old friend.

"Don't be vexed with me, daughter,"
she said, pleadingly. "The new chair is
beautiful. I know it is just as comfort-
able and easy as it can be, but my heart
clings to the dear old chair—old and
battered, and nearly worn out like my-
self. You see, when Tom's father and I
were married, we were poor. But we
were young and strong and we loved each
other truly, so we were hopeful and hap-

py—happier, I really believe, than many
of the young people of today who think
they must begin life as their parents leave
off.

"When you can get your household
treasures all at once, they are simply so
many pieces of new furniture; but when
you must needs get them one at a time,
by self-denial and saving, they mean
more to you, and a host of tender recol-
lections will cling to every piece as long
as it lasts.

"I remember how I set my heart on
having a rocking-chair for my front room.
I had only three small cane-seat chairs to
begin with—think of it!—and I wanted
a rocker. Tom told me I might have
part of the egg money. He would have
been glad to give me the whole, but that
was impossible then. I took the best of
care of the hens—you may be sure of
that—and I saved in every way possible.
But the pennies did not accumulate very
rapidly, and I was getting a little dis-
couraged, when he surprised me with a
contribution. Tired as he was after his
hard day's work, he had been doing
extra work to help me.

"Dear! dear! I remember as if it was
yesterday—how delighted I was when
we brought the chair home. I left my
work and ran in to look at it a dozen
times a day, I guess. The minister
called, I know, a few days after, and I
was in a perfect flutter. I wanted him to
sit in the chair to see how comfortable it
was, and then I wished that I had of-
fered him one of the other chairs for fear
he would not realize how wonderful it
was.

"By and by baby Tom—your Tom—
came. We had not learned then how
dreadful it was to rock one's babies, so
many hours. I sat in the dear old chair
rocking my little ones to sleep.

"One day I sat there all day long with
little Annie in my arms, and it seemed to
me my heart would break, for she was
slipping, slipping away from me. Just at
sunset she opened her eyes and smiled up
at us both, for Tom was close beside me.
'By-low—Annie—go—sleep,' she whis-
pered. And I sang her to sleep for the
last time. Ah, well! 'twill not be long
now before I shall see her again!

"'Shadow and shine is life,' daughter,
and many a happy memory clings to the
old chair. Once, when Tom was a little
fellow, he had disobeyed me in some
way, and I sat him down in the chair
with his face to the wall, telling him he
must stay until he would say he was
sorry and promise to be good. He was a
dear little chap, the dearest in the world,
I thought, but it was always dreadfully
hard for him to give in. 'Muvver,' he
called after half an hour's rocking—I
was out in the kitchen at work—'muv-
ver, don't you love me best of any little
boy in the whole world?' 'Yes, dear,
you know I do,' I replied. 'Then I
should think you'd want to have me out
there wiv you.' 'So I would, my son.
Are you ready to ask mother's forgive-
ness?' But to this there was no reply.
Fifteen minutes or so later I found I
hadn't a bit of soda in the house, and I
wanted some that minute for my cake.
'What shall I do?' I said to my hus-
band, who rushed in for something just
then. 'I'll go over to the store and get it

or you, muvver,' called Tom. For a
instant it slipped my mind that he was
in disgrace, and I answered: 'All right,
little man.' I remembered as I buttoned
up his coat, and he saw that I did, and
started for the door. 'Scuse me, muv-
ver,' he said, looking back with a merry
twinkle in his eye, and off he ran.

"The years slipped by so fast we did
not stop to count them. We were pros-
pered, and in time we built a nice large
house; but though I was happy as could
be in the new home, I never loved any-
thing as I did the old chair. The children
grew up, and one by one they went out
into the world, leaving us alone once
more. 'We needs must be each other's
own best company,' we said.

"By and by my heart grew heavy, as I
saw my stalwart husband's strength fail-
ing. One after another he gave up his
accustomed duties, until at last he sat,
day after day, in the dear old chair, wait-
ing, he said, for the sunset gun. Those
were quiet, peaceful days, in spite of the
unspoken fear in my heart. We lived
over and over our long, happy life.
Things look very different as you look
back upon them, dear! It had been well
with us all the way—we knew it—and
even then we could say: 'Before us—
as behind—God is, and all is well.'

"We talked often of all the children,
but most of little Annie. Then one beau-
tiful summer day the summons came,
and I was left behind 'until the day
break, and the shadows flee away.'
Somehow, daughter, as I sit in the old
chair, those I loved and have lost a little
while seem near to me. I hear the chil-
dren's merry voices, and their little feet
pattering up and down the house, and I
seem almost to feel the clasp of a vanished
hand. It would be very hard to part
with my dear old chair. Must I, daugh-
ter?"

"I am ashamed—I did not under-
stand," said Mrs. Tom. "And it is the
new chair I shall have Tom carry away.
We have no use for it."

Longmeadow, Mass.

Cheer Up

CHEER up! The world is taking your
photograph. Look pleasant. Of course
you have your troubles—troubles you
cannot tell the policeman. A whole lot of
things bother you, of course. Business
worries or domestic sorrows, it may be, or
what not. You find life a rugged road
whose stones hurt your feet. Nevertheless,
cheer up.

It may be your real disease is selfishness
—ingrown selfishness. Your life is too
self-centered. You imagine your tribula-
tions are worse than others bear. You feel
sorry for yourself—the meanest sort of
pity. It is a pathetic illusion. Rid your-
self of that, and cheer up.

What right have you to carry a picture of
your woe-begone face and funereal ways
about among your fellows, who have trou-
bles of their own? If you must whine or
sulk or scowl, take a car and go to the
woods or to the unfrequented lanes.

Cheer up! Your ills are largely imagi-
nary. If you were really on the brink of
bankruptcy, or if there were no thorough-
fare through your sorrows, you would
clear your brows, set your teeth, and make
the best of it.

Cheer up! You are making a hypotheti-

cal case out of your troubles and suffering from a self-inflicted verdict. You are borrowing trouble and paying a high rate of interest.

Cheer up! Why, man alive, in a ten-minute walk you may see a score of people worse off than you. And here you are digging your own grave, and playing pall-bearer into the bargain. Man alive, you must do your work! Smile, even though it be through your tears, which speedily dry. And cheer up! — *Young Folks.*

BOYS AND GIRLS

PUSSY WILLOW

In her dress of silver gray
Comes the Pussy Willow gay —
Like a little Eskimo,
Clad in fur from tip to toe.
Underneath her, in the river,
Flows the water with a shiver.
Downward sweeping from the hill,
North winds whistle, loud and shrill.

Birds are loth to wing their flight
To a land in such a plight,
Not another flower is found
Peeping from the bark or ground.
Only Mother Willow knows
How to make such suits as those,
How to fashion them with skill,
How to guard against the chill.

Did she live once, long ago,
In the land of ice and snow?
Was it first by polar seas
That she made such coats as these?
Who can tell? — We only know
Where our Pussy Willows grow.
Fuzzy little friends that bring
Promise of the coming spring.

— HELEN M. McDUGAL, in *Little Chronicle*.

A HERALD

EMMA A. LENTE.

"WHY don't you sing, Mr. Bluebird?" asked the alert little Sparrow.

"I can't sing! I'm perfectly miserable. Just look at all this ice and snow, and feel that cutting, cruel wind. Sing, indeed!"

"I know the weather's very uncomfortable, but if you'll only give us a song — just one sweet song of yours — things will brighten up a whole lot," said the coaxing Sparrow.

"Small good my poor little voice would do to help matters; and any way I believe it is frozen in my throat with this terrible weather."

"Oh, this isn't so very bad! My, if you'd seen some of the storms we've had up here this winter! And even the sunshine was icy some of those zero days. Such great snowdrifts, and fierce winds, and so little food! Why, I nearly lost heart myself more than once, and I'm no coward."

"No, you seem very brave indeed, but I'm not. If I found any worse weather than this is, I should surely die!" said the disconsolate little Bluebird.

"Perhaps you would. I know you are quite delicate, although your voice is strong, and so very sweet; and if I had it, I would sing — oh, how I would sing! But, as you know, I can only chirp — just two or three notes over and over."

"I won't sing a note until I feel bet-

ter!" said the stubborn little Bluebird; "and if you feel like chirping on such a dismal day as this, why, you may, Mr. Sparrow!"

"The people over in that house are very tired of hearing me; some other voice would be a pleasant change. They've had a hard time this winter, and they're about discouraged. Some have been sick, and all have been lonesome. You might cheer them very much with a spring carol, if — if you would only make an effort!"

"I can't. I'm homesick and need cheering myself."

"Well, I really must be going," said the Sparrow. "This is my busy day; but I shall be listening in case you change your mind and give us a song."

But the dismayed and sulky Bluebird fluffed his feathers more closely around his feet, and sat silent on the leafless old apple-tree.

At last the house-door opened, and a man came outside. He swept the snow from the steps, looked up at the gray sky, and, shivering in the chill wind, pulled up his coat-collar and walked slowly and dejectedly toward the barn.

Then the children came out ready for school.

"I don't want to go a single bit," wailed one. "I'm so tired tramping to school in the deep snow, and it's sure to show some more 'fore we come back."

"Oh! oh! How cold that wind is!" said the other child. "I'm tired and tired of winter; it ain't a bit of fun any more; but I don't believe it's ever going to get warm weather, or anything grow any more."

"Oh, there must be a change soon," said the patient mother. "Only a few weeks now, dears, and spring must come. Perhaps this will be the very last snow!"

At the small-paned window above, sat an invalid with thin white face. No one was so worn and weary with winter as was she.

"When spring comes" — so the old doctor had said many times — "then you will get well in the warm, healing air; but you must stay in until spring is here — stay in and wait patiently!"

And she had counted months and weeks and days, and still snow and ice covered the ground. Would there ever be any signs of spring? It was so hard to wait!

The Bluebird felt his heart stirring with pity. He knew! Oh, he knew that Spring was coming! He had passed her on the way up from the Southland. He had seen the young grass growing in her footprints, and the buds on the trees and bushes swelling under her warm breath. Oh, he knew that she was near at hand! Should he be her herald, and, forgetting his own discomfort, tell the glad tidings to these weary, discouraged people?

He stood upon his perch; he flitted to a higher branch; he felt his throat swelling with an eager stress — and then — and then — oh, that song without words! How much it told of hope, cheer, joy, assurance, and ecstasy — a song needing no words.

The children waited breathlessly by the gate. The mother patted the baby's head, and said: "Listen, oh, listen!" The invalid stood up by her window and

smiled; her face grew radiant with hope. The man came to the barn-door whistling under his breath. The clouds parted to let the sunshine through, and the wind, ashamed of its harshness, went quietly away. And the Bluebird, who had been so disheartened and cowed by the storm, sang on and on, feeling his own heart grow warm and glad with the effort he was making to cheer others.

"Hear the dear bird, mamma! Oh, do hear! Spring is surely coming now!" and the children danced gaily off to school, while the mother scattered some crumbs of bread along the fence for the bird's breakfast.

And the busy Sparrow off in the distance chirped: "Ha! ha! I thought he'd have to sing before long, bless him!"

Poughkeepsie, N. Y.

Japanese Dwarf Trees

ONCE saw in Japan some of the most remarkable trees that ever grew. They were hundreds of years old and not a hundred inches high. The most marvelous collection was in Count Okuma's garden near Tokyo. Here were pine-trees that started to grow in the seventeenth century, that at the dawn of the twentieth were not too large to be carried in one hand, pot and all. Others, whose seed was planted about the time when Columbus sailed for America, were already outstripped by saplings planted the year before the last.

In another place was a grove of Lilliputian plum-trees, gnarled and knotted and twisted by centuries of wind and weather, that were none of them too large to grace a dinner table, as they often did when in full bloom. More marvelous still, there were other little trees, planted before most of my readers were born, say in the early "sixties," that were still thriving (it is too much to say "growing") in a teacup, while others planted before Cleveland's first term in office had not outgrown a lady's thimble.

The Japanese are past masters of the art of dwarfing trees. They nip off the tree's roots, and pinch its limbs, and starve it with little soil and let it go thirsty and dry, but at the same time keep the breath of life in it, until it becomes the veriest travesty of a tree, a manikin vegetable with the wrinkled face of an old man on the legs of a little boy. Infinite patience and skill and time unstinted must have been given thus to stunt and dwarf those grotesque growths. — FRANCIS E. CLARK, in *Christian Endeavor World*.

— "Jimmy," said the teacher, "what's a cape?" "A cape is land extending into the water." "Correct. William, define a gulf." "A gulf is water extending into the land." "Good. Christopher," to a small, eager-looking boy, "can you tell us what is a mountain?" Christopher shot up from his seat so suddenly as to startle the visitor, and promptly responded, "A mountain is land extending into the air." — *Youth's Companion*.

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THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

Second Quarter Lesson 1

SUNDAY, APRIL 2, 1905.

JOHN 10: 7-18.

JESUS THE GOOD SHEPHERD

I Preliminary

1. GOLDEN TEXT: *I am the good shepherd; the good shepherd giveth his life for the sheep.* — John 10: 11.

2. DATE: A. D. 29, October.

3. PLACE: Jerusalem.

4. HOME READINGS: Monday — John 10: 1-18. Tuesday — John 10: 19-30. Wednesday — Ezek. 34: 1-10. Thursday — Ezek. 34: 11-19. Friday — 1 Sam. 17: 26-37. Saturday — Matt. 18: 20-14. Sunday — Ps. 23.

II Introductory

We are indebted, probably, to the arbitrary course taken by the Jewish rulers in the case of the blind man (see the last lesson of the last quarter) for the beautiful allegory which is the subject of our present study. The priests had haughtily used their power and excommunicated the man; and Jesus now solemnly excommunicates the priests. They had not rejoiced over this miracle of healing. They had offered no praises for this signal proof of God's presence and power. They had no congratulations for this man, born blind, but whose long night of darkness had been changed to the light of day. On the contrary, their behavior had been angry, contemptuous and oppressive — not that of the true pastor of the flock, but rather that of the thief who had climbed over into the fold, usurped the place of authority, and had ill-treated and scattered the sheep. The Chief Shepherd here exposes their true character, and employs the suggestive and familiar imagery supplied by the pastoral life of Palestine to illustrate many important truths.

The shepherd, He assured His hearers, showed that he was a shepherd, not by climbing thief-like over the fence, but by entering in at the door. The porter opened to him. The sheep recognized his voice. They came at his call. And when he has put them all forth from the fold, he puts himself at their head, and they willingly follow him to the pasture lands. But you know, He added, how sheep behave towards strangers: A strange voice alarms them and puts them to flight.

The allegory was transparent and significant enough, but they had no ears to hear; therefore our Lord proceeded to explain and apply His teaching. The two prominent ideas were the "door" and the "shepherd." Jesus claimed to be both. "I am the Door," He said. All the Old Testament institutions, prophecies, promises, so far as they refer to entrance into the fold, refer to Me. All, therefore, who either before My time or now have professed to be the Door, have been thieves and robbers. They have refused to enter by Me, the only Door; they have climbed up some other way. But the true flock, the true sheep of God, have not listened to them. Not only am I the only Door, I am also the true Door; they who enter by Me, whether shepherd or sheep, shall find protection, and shall be at home, either in the fold or in the pasture-land. The

would-be shepherd, who is a thief at heart, comes only to plunder and to kill; I am come to confer life and abundance.

And then the application of the teaching passes from the "door" to the "shepherd." "I am the Good Shepherd," Jesus declares — the very ideal Shepherd, because I count not My life dear for the sheep's sake. The selfish hireling who pretends to be a shepherd, but who does not own the sheep, fleeth at the approach of danger, and leaves the flock to be torn by ravening wolves; but I, the Good Shepherd, who know the sheep and whom the sheep also know, just as I know the Father and the Father knoweth Me, am ready to lay down My life in their behalf; and not for them only, but also for other sheep scattered through Gentile lands, whom I must lead to the one fold, that there may be one flock and one Shepherd.

III Expository

8. Then said Jesus — R. V., "Jesus therefore said." They did not understand; "therefore" He divided the allegory by way of explaining it, proclaiming Himself first "the Door," and afterwards "the Good Shepherd." I am the door of the sheep. — The emphasis is on "I." Jesus claims to be Himself the portal to the church; "not a thing of wood, but a spiritual, living door, discriminating those who enter in" (Cyril). "Through him we have access by faith to this grace wherein we stand" (Rom. 5: 2). "Even the shepherds — except the one Shepherd — are sheep also" (Westcott).

Jesus takes a living, personal, peculiar interest in each redeemed soul; bending over it continually with infinite tenderness, watching each doubt, each fear, each trial, each temptation, each fall, each rising again, each conflict, each victory, each defeat, watching each and all with a solicitude as special and particular as if it were upon it that the exclusive regards of His loving heart were fixed. No vague, indefinite, indiscriminate superintendence is that which the great good Shepherd still exercises over His flock, but a care that particularizes each separate member of it, and descends to the minutest incidents of their history (Hanna).

8. All that ever (R. V. omits "ever") came before me. — The word "before" is equivocal, and has given rise to a great variety of interpretations. It may refer either to place (in front of), or time (previous to), or substitution (instead of). The meaning seems to be: "All who have come, professing to be the door, before I appeared as the door," etc. Alford understands by them the "false teachers, and their father the devil, who was the first thief to climb into God's fold, and made the first attempt to lead human nature before Christ came." The sheep did not hear them. — They may have worn the livery of shepherds, but at heart they were selfish and mercenary. The sheep did not follow them, or obey their instructions. Says Ryle: "A spiritual instinct in believers enables them to distinguish between true and false teaching."

Many such nominal shepherds had the people of Israel had in by-gone years — rulers in whom the art of ruling had been but kingcraft; teachers whose instruction to the people had been but priestcraft (Robertson). — It refers to "the ravening wolves in sheep's clothing," who had been, and still were, the ruin of the nation, who "devoured widows' houses," who had "taken away the key of knowledge," and were in very truth "thieves and robbers" (Cambridge Bible).

9. I am the door. — Says Erasmus: "There is no safe entrance into the church but by Me, whether you wish to be a shepherd or a sheep. By me if any man enter in — referring to him who enters the kingdom of God through Christ. Shall be saved — delivered from external danger,

being incorporated into the heavenly flock. Go in and out and find pasture (R. V., "Go in and go out and shall find pasture"). — Says Ryle: "'Go in and out' is a Hebraism, implying the habit of using the dwelling as a home, and expressing the habitual and happy intercourse of a believer with Christ."

We must go in to learn to trust, to rest, to think, before we can go out to do good to others, or to learn best the outer world, and make outward things a part of the kingdom. And the going in will avail us little unless we go out, and put into action what we learn within.

10. The thief cometh not but for to steal (R. V., "but that he may steal"), etc. — The thief's motive is plunder, and he scruples not to take life in the accomplishment of his purpose. Notice that "the thief" is not openly a thief. He is in the guise of a shepherd, but he is a thief at heart. False teachers have no other purpose than to enrich themselves, whatever interest they may profess. I am come that they might (R. V., "may") have life. — Our Lord's purpose, as opposed to that of the thief, who steals, kills, destroys, is to confer life — true life, life in its highest, fullest, noblest sense, the very crown of life. Might have it more abundantly (R. V., "May have it abundantly"). — The best commentators prefer, "may have abundance," that is, all superadded blessings for soul and body.

The thief takes life; the shepherd protects life; the Good Shepherd gives it (Cambridge Bible). — Life more abundant than that which was lost by sin; more abundant than was promised by the law of Moses, more abundant than we can ask or think. That in Christ we might not only live, but live comfortably, plentifully, live and rejoice. Life without death; life, and much more (Henry).

11. I am the good shepherd — the ideal, the genuine, the faithful, the true (the word *kalos*, here rendered "good," is almost untranslatable) Shepherd. Giveth (R. V., "layeth down") his life for the sheep — that is, is ready to meet any risk, to face death if need be, for the sheep. This devotion shows that He is genuine as contrasted with the hireling.

12-15. He that is a hireling and not the (R. V., "a") shepherd — the mere mercenary, who cares only for his pay, and has not the shepherd's heart. Seeth (R. V., "beholdeth") the wolf coming — the

Spring Medicine

There is no other season when good medicine is so much needed as in the Spring.

The blood is impure, weak and impoverished—a condition indicated by pimples and other eruptions on the face and body, by deficient vitality, loss of appetite, lack of strength, and want of animation.

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Make the blood pure, vigorous and rich, create appetite, give vitality, strength and animation, and cure all eruptions. Have the whole family begin to take them today.

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Hood's Sarsaparilla promises to cure and keeps the promise.

willful opponents to truth, such, for example, as the Pharisees were at that time. Wolf catcheth (R. V., "snatcheth") them — in their unprotected condition, abandoned by the hireling. The hireling fleeth. — The hireling is by nature selfish and cowardly. In the hour of danger he cares only for himself, and leaves the sheep to their own fate. Know my sheep (R. V., "I know mine own") — the intimate, direct, personal knowledge which comes from union with them. No minister, no matter how faithful, can "know" his flock as the Good Shepherd knows them. Am known of mine (R. V., "Mine own know me") — the reciprocal knowledge of Christ on the part of the believer. As the Father, etc. — in R. V., "Even as the Father knoweth me, and I know the Father." These words should have been joined to the preceding verse. I lay down my life for the sheep — the expression and measure of His love towards His people.

An Oriental shepherd has a name for each of his sheep, as we have for horses and dogs, "even in a flock of hundreds or thousands." "Sometimes," says Dr. Deems, "the name is given on account of some peculiarity which is a defect, an infirmity, or a deformity. Sometimes it is 'One-eye,' sometimes 'Torn ear,' sometimes 'Broken leg,' but each sheep knows his name. And the shepherd's intimacy grows with each morning's call, and he seems to love those sheep which are marked by some peculiarity, and sometimes he loves them on account of that peculiarity. The 'voice' is not merely that which gives forth sound, but that which also carries the pulsations of the shepherd's heart" (Peloubet).

16. Other sheep I have — outside the Jewish fold, the despised Gentiles. I must bring. — Jesus was sent to all the world, to every creature. They shall be one fold, etc. (R. V., "They shall become one flock, one shepherd") — "where there shall be neither Greek nor Jew, barbarian, Scythian, bond or free," but all shall be one, not necessarily in creed, but in Christ.

17. Therefore doth my (R. V., "the") Father love me — as though Christ's self-sacrificing love "had called forth a new relation of love between the Father and the Son." Because I lay down my life that I might (R. V., "may") take it again. — "Christ died in order to rise to a completer life, and to raise man with Him. This purpose evoked the love of the Father (see 12: 32; Phil. 2: 9; Heb. 1: 10)" (Watkins).

The meaning is interpreted by Christ's declaration to His disciples: "He that loseth his life for My sake shall find it." Christ lays down His life by His humiliation, His incarnation, His passion, and His crucifixion, that He may take it again in the life of the myriads whom He has redeemed from death by His own death. He takes it again when He sees of the travail of His soul, and is satisfied (Jsa. 53: 11), which He does when those who have been washed and made white in the blood of the Lamb stand before Him (Rev. 7: 14, 15) (Abbott).

18. No man taketh it (R. V. adds "away") from me — the assertion of "absolute voluntariness" in His death. His murderers had their own way, because He chose to submit. He chose to leave heaven; He chose to die; He chose to rise from the embrace of death. He had "power" in regard to all that He did, and His acts were voluntary, sovereign, and divine. This commandment have I received (R. V., "received I") — "this, all this, in order to be the Shepherd-Saviour, to die, and rise for His sheep; and thus to gather them all, Jews and Gentiles, into one flock, and to be their Shepherd — this, neither more nor less, was the mission which God had given Him; this the 'commandment' which He

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had received from the Father; that which God had given Him to do (Edersheim).

IV Inferential

1. Into the heavenly fold there is but one portal — Christ. He is the Way. Through Him alone we have access. In Him alone we have security. We are shut in by Him.

2. There may be found in the heavenly fold those who profess to be shepherds or pastors, but who have no business there; who have ignored Christ the Door, and entered by some way of their own from motives of self-interest.

3. There are true pastors and false ones. The true pastor is one whom Christ admits, and who has certain relations to the flock His sheep are individually and affectionately known by him; they recognize his voice as genuine by a spiritual instinct, and submit to his guidance.

4. Even our Lord was not always understood in some of His plainest teachings.

His ministers should not complain if they find hearers slow of understanding.

5. Between the true pastor and the mere hireling there is the widest possible difference — as wide as between self-sacrifice and self-interest.

6. Jesus was the model Shepherd, freely laying down His life in behalf of the flock, and not forgetting that there were other sheep who were waiting to be folded; whereas the shepherds of His day, who claimed authority and leadership, were wolves and hirelings at heart.

7. Christ's death was violent so far as His murderers were concerned; perfectly voluntary so far as His own will was concerned.

8. There was a threefold purpose in the self-surrender of His life — to please the Father, to save the sheep, to rise to a completer life.

EPWORTH LEAGUE COLUMN

MESSAGE TO EPWORTHIANs

from

Rev. Albert Carman, D. D.]

General Superintendent Methodist Church of Canada.

Youth's Problem]

SUCCESS OR FAILURE! VICTORY OR DEFEAT!

EVERLASTING LIGHT AND JOY, OR EVERLASTING DARKNESS AND WOE!

THESE alternatives, in their respective lines, are not separate achievements and possessions, or separate calamities and ills, but they are, on the one side, the same career in heroic progress and triumphant coronation, and, on the other side, in shameful retreat and remediless ruin. Those were noble words of President Roosevelt — "The Strenuous Life!" It was a clarion call and aroused a nation. It braced up every man worthy of the name, and quickened the pace of every earnest woman. You could see the ropes tighten and hear the chains stretch, as you do on the ship lifted off the shallows, heaved upward by the tide, and borne gallantly outward on the bosom of the sea. We are reminded of the bugle-blast: "Watch ye, stand fast in the faith, quit you like men, be strong."

Yes, "strenuous life," the life that now is, and the life to come; the life of childhood, the life of youth, the life of manhood and womanhood, the life of maturity and age; physical life, intellectual life, spiritual life, moral life, Christian life, private life, domestic life, social life; life political and national, life human and cosmopolitan, life temporal and eternal. What concurrent and co-operative energies! What magnificent and immeasurable opportunities! Where is the young man, the young woman, who combines and controls all these energies, who seizes and improves all these opportunities?

Who presses up to their height the ebb and flow of these diverse and illimitable forces? They are appointed in the divine order to be mutually helpful, strengthening and enriching; in man's wrong and disorder they are hurled one on the other to continuous disadvantage and damage, and clashing, crashing overthrow. He who, according to this divine order, brings all these human and divine confluent from their tributary heights into the rolling flood of his earthly existence in volume and power, is the perfect man; he solves earth's deepest problems and wins the age's brightest crown. The supply on the uplands is abundant and inexhaustible; the pressure is immense. There are many conduits and reviving vents; there are full-flowing, fertilizing rivers and far-branching streams. The young man, the young woman, can stand with Father, Son and Spirit at the fountain head, and direct the leaping, gladdening waters. This is simply true religion and sound morality, simply right relations to God and man. This, the whole of it, is within every young man's ready reach. It is at every young woman's hand for the watchful, patient taking. This is the golden fruit of the tree of life on either side of the river of life that comes to the wise choice and careful picking.

Body, mind, heart, soul; personal character, constitution and environment; endowment and attainment; home, society, country, the race of mankind; God, time, eternity, earth, heaven — are they all mine? And can I get such an interest in them, such a control and use of them, as to turn the wealth of each upon them all, and make their multiplied and accumulated resources of riches and strength my treasure-house and my spring and source of renewed activities? Can I so manage my body as to invigorate my mind, heart, soul, character, home, country? Can I so direct my mind as to purify and strengthen body, soul, character, home, society, country? Can I so govern and influence home as to purge body, heart and soul from defilement, and ennoble them in their respective spheres in society, in the nation, in the church of God, and in the world of mankind? Can I so serve humanity, in truth, magnanimity and uprightness, as to improve beyond measure the orb of my being for body, soul, and spirit, refine and elevate the environment of home and nation, and transmute an ill-affected earth into a felicitous heaven?

Or, on the other hand, are we in a world so perverted and amid conditions so obstinately unfavorable, that we must allow the body to disturb and darken the mind, soul and spirit? Must the spirit and the mind, by error or excess, waste and destroy the body? Must the appetites of the flesh crush and curse the home, and corrupt and distress society and the nation? Must the home be a plague-house, infectious to personal character, and pestilential to society and the nation? Must society be frivolous, dissolute and conscienceless, breaking down the home sanctities and dissolving in recklessness and excess the moral and physical fibre of the nation and the race? Must the nation be heartlessly tyrannical, politically corrupt, or proudly ambitious and vainglorious, so despising citizens and subjects on the one hand and the rights of man and the welfare of the race on the other, poisoning every wellspring of life, and permeating every stratum of being with disease and death?

Here is youth's problem, and it is one easily solved. Each, in spite of all adversities and oppositions, according to his sphere, can effect his own solution. He can put every opportunity, and every personal, moral, spiritual and social energy in alliance with every other opportunity and energy, and as ruler of the commonwealth and king in the kingdom he can stand amid his resources and advantages, command them, and multiply them a thousandfold. Every Epworth Leaguer can accomplish this great purpose, and every one is bound in league and covenant so to assist and strengthen every other in its accomplishment.

Toronto, Canada.

— The dullness of Parliamentary sessions is enlivened quite frequently by playful allusions — sometimes rather serious in their implications — to men and matters. These Parliamentary comments in the larger sense are sometimes uttered outside the walls of the Parliament Building,

but are really a part of the Parliamentary process. John E. Redmond, for example, speaking last week at an Irish banquet, declared that the political prospects of Ireland were never brighter, and that the Irish question now dominates Parliament. Referring to Lord Rosebery's speech on

Home Rule, he likened Lord Rosebery to the cuckoo, which was heard every spring, but which none heeded.

PRAYER-MEETING TOPIC

The Making of a Christian

Sunday, April 2

REV. MATTHIAS S. KAUFMAN, D. D.

DAILY BIBLE READINGS.

March 27. Milk for babes. Heb. 5: 11-14.
 March 28. Meat from above. John 4: 31-34.
 March 29. Water of life. John 4: 10-15.
 March 30. Spiritual honey. Psa. 19: 7-10.
 March 31. Manna for the soul. Rev. 2: 12-17.
 April 1. Eating in love. 1 Cor. 10: 23-29, 32, 33.
 April 2. Topic — The Making of a Christian: His Food. John 6: 47-58: 2 Tim. 3: 14-17.

Dr. Saueremann of Austria has been making a series of experiments in coloration by dyeing the food of birds with aniline. By this process his pigeons became a beautiful red. In the use of another dyesome of his grey birds became a bright blue. The cockney sparrow came to resemble the humming-bird through this experiment. By a proper delicate nourishment canaries took on the variations of the rainbow. Much wonder has been expressed at this discovery. Of how much practical value it may prove, remains to be seen. One thing, however, is certain, and that is, human beings are colored in character, if not in body, by what they feed upon. Those who assimilate much of the Christ-spirit become radiant with His love. Those who take in that which nourishes the selfish instincts exhibit the blue of pessimism and despondency. Who does not pity the soul that has grown green with jealousy or black with envy? God pity those who have starved their souls upon earthly chaff and become as leaden skeletons, when the great wheat granaries of God are at their command! God pity us all in our leanness, when we might be flourishing, ruddy and strong, if only we would feed upon the manna of heaven so bountifully supplied by the Supreme Provider!

Storage

Look at the millions in our greatest city! Every one to be fed every day. How can so many mouths be filled? It seems next to impossible. But look beyond the city to the living green of millions of acres. Behold the seas full of life-giving food! See other lands sending their products to our markets. Note the shiploads that come from the luxuriant tropics, and realize an immeasurable abundance. Turn to man's spiritual needs. How numerous they are! How constant! How can they ever be supplied? It is only by looking beyond man's own environment to boundless realms of spiritual resources; it is only

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Lame Backs
 yield readily to rubbing with Pond's Extract. Takes out the stiffness and soreness and makes you feel like new.
 Witch Hazel is not the same thing. On analysis of seventy samples of Witch Hazel — so often offered as "just as good" — fifty-two were found to contain wood alcohol or formaldehyde or both. To avoid danger of poisoning insist on having
 THE OLD FAMILY DOCTOR
POND'S EXTRACT

when we look at the Person and work of the Lord Jesus, that our solicitude ceases and our marvel begins. Surely "in Him all fullness dwells."

Supplies

Christ's ability to supply us with an abundance of the very best spiritual food may be seen, —

1. From God's purpose in making His Son a channel through which eternal riches flow down to man.
2. From Christ's own divine nature in union with His perfect humanity.
3. From His redeeming work whose full benefits are meant for us.
4. From the offices of the Holy Spirit in making real to us all that Christ has purchased through the atonement.
5. He himself is the true bread from heaven. As long as He lives the supplies cannot fail.

Meets Every Demand

The Christ-manna is pure and wholesome and nutritive.

Being a living food, it ministers and sustains life.

It satisfies the hunger of the soul.

It is readily assimilated into spiritual tissue.

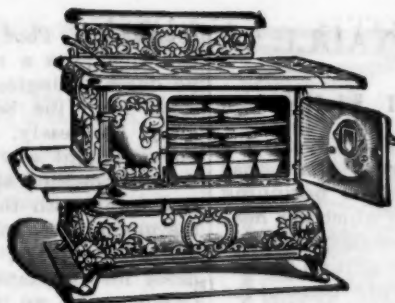
It nourishes all those moral qualities which equip men to do and to dare.

It is perfectly adapted to the Christian, whether ill, convalescent, or in excellent health.

It affords such sustenance as encourages that application and endurance which assures the "well done" at last.

Divine Food

There is a divinity in man which cannot be sustained by ordinary, natural products. Only that bread which cometh down from heaven will answer. There is hardly anything in the



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That's Always Good

Glenwood
"Makes Cooking Easy"

Leading dealers sell them everywhere
as the standard range.

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Where You Got It

but at the first sign
of cough or cold,
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Tar and effect a
quick and pleasant
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Pike's Toothache Drops
Cure in One Minute.

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INTERNATIONAL CONVENTION, JULY 6-9

A special pamphlet has been printed that gives complete information. This will be mailed to anybody desiring it upon application to

LEON L. DORR, Gen'l Sec.
Woburn, Mass.

Or O. E. MARSTERS,
298 Washington St., Boston, Mass.

gospels more striking and almost repulsive than the teachings of this lesson. Think of eating Christ's flesh and drinking His blood! It seems terrible, and yet contains a profound and precious truth. "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you." Astounding declaration!

1. Here is a truth that every one must learn for himself. It is a heart-truth, and hence cannot be reasoned into us. There is only one way of learning it, and that is by experience. It is God's old method which has stood the test of ages. "Oh, taste and see" — realize for yourself — "that God is good."

2. Where can be found a clearer and truer illustration of this truth than that given by Phillips Brooks? In substance, he says: To feed on Christ is to get His strength into us to be our strength. You feed on the corn-field. Then the strength of the corn-field comes into you and becomes yours. With the strength that thus comes to you, you go and build your house. It is the corn-field in you that furnishes the strength that does your work. "You feed on Christ, and then go and live your life, and it is Christ in you that lives your life, that fights the battle, and wins the crown."

3. How simple, yet how beautiful, is this explanation! But all its beauty lies in its accuracy, in its practical truthfulness. It is too glorious for adequate expression that Christ can and does actually come into our lives. For this very purpose He became incarnate.

4. If His flesh stands for the human life of Jesus, we may see a new significance in the Cross. It was there that His body was broken, that man might be able to feed upon it. There was nothing right that Christ was not willing to do in order to give all possible advantage of His life in our lives.

Holy Communion

This blessed ordinance, instituted by Christ himself, is intended to teach us how to live by feeding upon Christ. The very language of the ritual is beautifully suggestive: "Feed on Him . . . by faith" — "feed on Him in thy heart by faith . . . with thanksgiving . . . unto everlasting life." We can scarcely place too much emphasis upon this memorial service as a

means of grace. Where in all the world do we come closer to Christ than at His altar, His appointed table, remembering Him in the very way that He has requested? Let this solemn, yet joyous spiritual feast at which Christ himself is the honored Host, never be neglected by our young people. Never let an opportunity go by without improving it, to thus confess faith in and love for Christ and renew your allegiance to Him. Then shall you feed upon Him; and His power, His life, will be your power and your life. Thereby will you come more firmly to believe that

"Still the more thy servant hath,
The more shall he receive."

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We pay her a regular salary; but you should help her too.
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OUR BOOK TABLE

A Great Work of Fiction*

MRS. HUMPHRY WARD, in the last fifteen or twenty years, has written many notable books, beginning with "Robert Elsmere," in which her hostility to evangelical Christianity and her championship of anti-supernatural rationalism were so fully displayed. None of the later productions have had so marked a development in this direction, but they always have more or less to do with religion, and they show a substantially unchanged bias. Her works have passion and power in plenty, but they are not in all respects thoroughly wholesome. She is too well trained and skillful an artist to write anything not true to life, but it is only life of a certain sort. She is not capable of depicting, sympathetically, the best characters. In some of her books she comes much nearer to it than in others.

In the present one there is hardly a person that one can regard with any great amount of moral satisfaction. The Dean is the only representative of religion who is treated with any respect. Mrs. Ward does her best for him, but is exceedingly careful not to make him too good, for that would throw him entirely out of harmony with his surroundings and with the whole atmosphere of the volume. He is pictured as "very much a man of the world," "the most harmless of social epicures," a courtier with a charming manner and a love for French plays. In the most critical scene in which he appears his advice to the hero, though it might be termed eminently Christian since he counsels unlimited forgiveness, is decidedly not wise from any human point of view. So even "the little Dean," delightful as he is in many ways with his ethereal benevolence and beautiful spirit, does not wholly please us, and cannot be called a pattern minister of Christ.

Indeed, there are no pattern people in the book, which makes it, no doubt, all the more interesting to read and truer to the social class it portrays—the (so-called) highest class of English rank and fashion. Lords and ladies sprinkle all the pages, royalty appears occasionally, and the hero himself is a cabinet minister of distinction. But he wins his position in the teeth of terrific difficulties brought upon him by his madcap girl wife, twelve years younger, whom he marries in a moment of infatuation, throwing all prudent restraint to the winds, and acting, like the weakest kind of a fool, on the notion that love can do anything. He finds that it cannot reverse the tides of a spoiled, undisciplined nature, or counteract the strong compulsion of a most unhappy inheritance; for it is mere selfish human love, with no touch of anything higher. At the close of the book, reviewing the tragic failure, he comes to himself a little and begins to see dimly where his great mistake has been. He reflects that "the Christian would say that his married life had failed because God had been absent from it, because there had been in it no consciousness of higher law, of compelling grace." He is not a Christian, does not know what these things mean, and asserts that "the Christian fails under the challenge of life as often as other men." But he has a vague notion that there is, or may be, "something infinitely more primitive and fundamental than Christianity," "the pursuit of some eternal good," such a thing after all as a soul to be saved in some way which he has ignored.

The heroine, Lady Kitty, takes a strong hold of the reader, and moves him to a vast

compassion. Poor thing! she comes of a bad stock, has a mad strain in her blood, no decent bringing up, spoiled in every sense from the beginning, a nature all awry, hopelessly, hideously out of gear, never taught any kind of self control, fiercely rebelling against conventions, carried away with the freaks and whims of the moment, regardless of consequences to herself or others, scarcely in the same mood for two days together, a creature of impulse, with an insane hunger for more life (by which she means excitement), her passions undisciplined, her will in no sort of command, unreasonable, wild, almost irresponsible, often penitent, with some streaks of good—a most complex and fascinating personality, a puzzle, a study.

How impossible to judge such a marvelous combination of contradictory qualities by any ordinary rules such as apply to those born and reared under normal conditions. This is one of the main lessons of the book. For the world is full of people who are of this sort, only not so pronounced. And nothing is easier than for those of another stripe to rein them up by a standard which has very small connection with their condition. The book teaches mercy and fairness on these matters. But it teaches also with equal clearness—as all Mrs. Ward's novels do, and as all must that are true to the facts of life—the absolute inexorableness of the moral law, the utter impossibility of happiness to him who defies it, the sureness of its revenges upon all violators. God reigns, after all, and men reap what they sow. Lady Kitty, as her broken life sinks to its dishonored close, finds herself "angrily marveling at the strength of the old moral commonplaces. It had been so easy and so exciting to defy them. Stones which the builders of life reject—do they still avenge themselves in the old way? There was a kind of rage in the thought." But the rage could not alter the truth.

The closing scene, as she dies in the arms of her husband, is very touching. A little religion, a very little, is brought in at the last—even the skeptic admits that religion is good to die by. The hard experiences have helped her. She has some hope for the future. As they talk over things together, and feel themselves in a large measure the victims of another's crime, they can but acknowledge their own culpable participation in it; "there stretched back into the past the preparations and antecedents by which they themselves, alack! had contributed to their own undoing." They had both "trifled with the mysterious test of life, and out of the dark had come the axe-stroke that ends weakness and crushes the unsteeded, inconstant will."

He who lays to heart teachings of this sort—that one cannot trifle with destiny and escape suffering, cannot find happiness in the mad whirl of fashion, cannot with safety build on anything but the true Cornerstone—will get out of the book the best there is in it. We might speak at much length, had we space, of the literary excellence displayed, the fine qualities of style, the artistic treatment of the minor personages as well as the main scenes. But all this will be taken for granted by those acquainted with Mrs. Ward's rare powers. We must content ourselves with a single specimen of the beauty that adorns her pages: "For these slow changes in a man's inmost personality are like the ebb and flow of summer tides over estuary sands. Silent, the main creeps in, or out; and while we dream, the great basin fills, and the fishing-boats come in—or the gentle, pitiless waters draw back into the bosom of ocean, and the sea-birds run over the wide, untenanted flats."

CONSTANTINE THE Great: The Reorganization of the Empire and the Triumph of the Church. By John B. Firth. G. P. Putnam's Sons: New York. Price, \$1.50. Illustrated.

One of the "Heroes of the Nations" series. The author concludes that "The only reasonable view to take of the religious character of Constantine is that he was a sincere and convinced Christian." He admits, however, of course, that he greatly deteriorated in his latter days, and that his Christianity was not of the kind which permeates a man's every action and influences his entire life. There were periods when he suffered most desperate lapses from grace. His list of victims was terribly long, and includes his own son and wife, whose assassination he procured. Yet he showed great zeal for Christianity, and gave some evidences of genuine religiousness. What a puzzle and a muddle is human nature!

THOMAS MOORE. By Stephen Gwynn. The Macmillan Co.: New York. Price, 75 cents, net.

One of John Morley's "English Men of Letters" series, which now numbers fifty-four. Moore was Ireland's first national poet, and his easy, limpid, lucid verse was once quite the fashion. It still has admirers, and appeals to those of simple tastes. Whoever would know all that is needful to know about this singer of many songs, cannot do better than to read this book of 200 pages.

TALKS TO MEN ABOUT THE BIBLE AND THE CHRIST OF THE BIBLE. By R. A. Torrey. F. H. Revell Co.: New York. Price, 75 cents, net.

These addresses—ten in number—have been widely delivered in Australasia and Great Britain, and have done much good. He furnishes, in the first four talks, ten reasons why he believes the Bible to be the Word of God. They are as follows: Because of the testimony of Jesus, because of the fulfilled prophecies, because of the

It's Food

That Restores and Makes Health Possible

There are stomach specialists as well as eye and ear and other specialists. One of these told a young lady of New Brunswick, N. J., to quit medicines and eat Grape-Nuts. She says:

"For about twelve months I suffered severely with gastritis. I was unable to retain much of anything on my stomach, and consequently was compelled to give up my occupation. I took quantities of medicine, and had an idea I was dieting, but I continued to suffer, and soon lost 15 pounds in weight. I was depressed in spirits, and lost interest in everything generally. My mind was so affected that it was impossible to become interested in even the lightest reading matter.

"After suffering for months I decided to go to a stomach specialist. He put me on Grape-Nuts, and my health began to improve immediately. It was the key-note of a new life. I found that I had been eating too much starchy food which I did not digest, and that the cereals which I had tried had been too heavy. I soon proved that it is not the quantity of food one eats, but the quality.

"In a few weeks I was able to go back to my old business of doing clerical work. I have continued to eat Grape-Nuts for both the morning and evening meal. I wake in the morning with a clear mind and feel rested. I regained my lost weight in a short time. I am well and happy again, and owe it to Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

Look in each package for the little book, "The Road to Wellville."

*THE MARRIAGE OF WILLIAM ASHE. By Mrs. Humphry Ward. Harper & Brothers: New York. Price, \$1.50.

unity of the book, because of the immeasurable superiority of its teachings, because of its history, because of its power to lift men up to God, because of the character of those who accept it, because of its inexhaustible depth, because our growth in goodness makes us love it more, because of the testimony of the Holy Spirit. The rest of the book is mainly devoted to proofs of the resurrection and to the cure for infidelity.

RELIGIOUS CERTAINTIES. By Bishop Cyrus D. Foss, D. D. Jennings & Graham: Cincinnati. Price, 50 cents, net.

This is the first volume of the second series of the "Methodist Pulpit." It consists of seven sermons extemporaneously preached on special occasions at various times, and stenographically reported. The times are from the Wesleyan University Semi-centennial at Middletown in 1881 to the Pennsylvania State Methodist Convention at Harrisburg in 1900. Other occasions were dedications at Evanston and St. Paul, baccalaureate at Drew, General Conference at New York, camp meeting at Lakeside. The sermons have, most of them, also been heard with profit and enjoyment by great congregations at Conferences. Among these many will recognize "Four Great Religious Certainties," "The Faith Delivered Once for All," "What Think Ye of Christ?" and "All Things Freely Given." One can almost hear throbbing and vibrating through these glowing sentences the strong personality of the masterly preacher who has done such splendid work in the world. They will materially help to perpetuate his influence.

PERSONAL AND IDEAL ELEMENTS IN EDUCATION. By Henry Churchill King, President of Oberlin College. The Macmillan Co.: New York. Price, \$1.50.

Five elaborate addresses on closely related topics. One, "How to Make a Rational Fight for Character," was given at Northfield, July 4, 1901; another, "Religious Education as Conditioned by Modern Psychology and Pedagogy," was delivered before the Religious Education Society in Chicago, Feb. 11, 1903; a third, "The Primacy of the Person in College Education," was the inaugural address at Oberlin, May 13, 1903; a fourth, "Christian Training and the Revival as Methods of Converting Men," Lake Geneva, Wisconsin, Aug. 6, 1903; and the fifth, "The Fundamental Nature of Religion," delivered, Sept. 20, 1904, at the St. Louis Exposition. The problems to which the writer gives attention are extremely important, as will be seen by these titles, and they are treated with great lucidity, comprehensiveness, and good sense. The book is, in the main,

It takes a good dealer to sell right lamp-chimneys when wrong ones pay so much better.

MACBETH.

The Index tells you, in ten minutes, all you need to know for comfort with lamps and the saving of chimney-money; sent free; do you want it?

MACBETH, Pittsburgh.

a plea for the ideal elements of life as against the mechanical.

THE PROPHETS AS STATESMEN AND PREACHERS. By Henry T. Fowler, Ph. D. The Pilgrim Press: Boston. Price, 30 cents, net.

These are the advanced lessons of the Pilgrim series for Sunday-school classes during the first half of the present year. They can be heartily commended in every way for such classes as are sufficiently mature and thoughtful as to do their own studying and to think for themselves. They will make the old prophets of Israel into modern preachers.

NEW SECOND READER. Educational Music Course. By J. M. McLaughlin and W. W. Gilchrist. Ginn & Co.: Boston. Price, 35 cents.

Material is presented here for one year's music course, continuing that begun in the first reader, suitable for the fourth or fifth grades. It contains many new songs and new poems which have received the approval of the ablest critics as well as of teachers. The book is the result of a careful study of the child's intellectual and emotional nature, of child melody and poetry, and of practical school environment.

A LITTLE BROTHER TO THE BEAR; and Other Animal Studies. By William J. Long. Ginn & Co.: Boston. Price, 50 cents.

An unusually interesting collection of animal tales, forming the fifth volume in the "Wood Folk" series. It is marked by that singular vividness and simplicity which are so constantly found in Dr. Long's works. The atmosphere of the woods pervades it, and one gets very near to the wild people.

THE DAWN OF FREEDOM, AND OTHER POEMS. By Charles Henry St. John. Price, \$1.50.

CORPORAL DAY. By Charles Henry St. John. Price, \$1. Richard G. Badger: Boston.

In prefacing "Corporal Day," which is a pleasant story in pleasing rhymes, the author disarms criticism by saying that it was written to be read in a hall to a friendly, uncritical crowd, and hence is not to be judged by the absolute rules of classical prosody taught in the schools. With this understanding, we are free to speak well of the author's effusions. In the larger book, besides the first narrative which chronicles the last days of chivalry, there are some eighty other short poems selected from the occasional productions of over forty years. They are in easy measure and correct rhythm, not pretentious, but every way wholesome and creditable.

SEVEN LAMPS FOR THE TEACHER'S WAY. By Frank A. Hill, Litt. D. With a Biographical Sketch by Ray Greene Huling. Ginn & Co.: Boston. Price, 25 cents.

Dr. Hill, whose recent departure is so greatly lamented, was secretary of the Massachusetts Board of Education for many years, and before that head master of the English High School, Cambridge, and of the Mechanic Arts High School, Boston. The present lecture, widely enjoyed, is put in its present form as a memento of this distinguished educator. The first of the seven lamps he calls "the lamp of the wonderful interaction," and the last is "the lamp of the blessed transformation." The other five are equally enigmatical in their expression, but all are exceedingly important.

HISTORY OF PRESBYTERIANISM ON PRINCE EDWARD ISLAND. By John M. MacLeod. The Winona Publishing Co.: Chicago. Price, \$1.50, net.

Included in the history, which is very complete and accurate by one inspired by the true historian's motives, beside a full account of the beginnings at all the points of interest, is a chapter on "Presbyterian Colleges," and half a dozen sermons by pioneer ministers on the island nearly a century ago.



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ALL GROCERS.

Magazines

—The *Arena* in its current number continues its exposure of the fearful corruptions in Pennsylvania politics, reviews the story of the Tweed Ring in New York city, has various enlightening articles on Socialism and Co-operation, and continues, we are sorry to see, its efforts to increase the divorce evil. At least, it publishes another article, this time by Henry Gaines Hann, a teacher in Brooklyn, who argues, sophistically, for less restriction in divorce, and, *mirabile dictu*, pretends to do it in the interests of the home and of human happiness. He says: "The far cry of Free Love will yet make itself heard and lead us to a compromise between bondage and license." It certainly does make itself heard, the more's the pity, in this noxious article. The clamor of low appetites for more easily attainable divorce needs no reinforcement, and should be met with firm resistance from all who have at heart the welfare of society. (Albert Brandt: 5 Park Square, Boston.)

—The *Homiletic Review* brings out a sketch of Evan Roberts and the Welsh revival, and then gives us "A Message to the Church" by Mr. Roberts himself. Dr. Goodell writes on "The Cost of Soul-Winning;" and Dr. Wilkinson on Frank W. Gunsaulus. Other topics are: "A Parsonage Farm for Rural Churches;" "The Simple Life in the Ministry;" "Some New Methods of Sunday-school Teaching." (Funk & Wagnalls Co.: New York.)

—The *Treasury of Religious Thought* for March opens with a sermon by Dr. W. L. Stookesbury, of Lincoln Memorial University, Cumberland Gap, Tenn. The longest article is on "Emerson, the Prophet of Optimism," by Rev. Chauncey J. Hawkins, who has been at Spencer, but is just beginning a pastorate at the Congregational Church of Jamaica Plain. (E. B. Treat & Co.: New York.)

—The *Voice of the Negro* for March opens with a variety of able editorial notes on "The New Political Alignment," "The Senate and its Prerogative," "The War in the East," "The Color Question in Australia," "Governor Terrell and the Lincoln Guards," "Africa for the Africans," and "Roosevelt on the Race Problem." Among its contributions: "The History and Use of Parks," "Service which should be Rendered the South," and "W. E. B. Du Bois." (Voice of the Negro: Atlanta, Ga.)

THE CONFERENCES

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting.—The meeting last Monday greatly enjoyed a very interesting paper on "The Music of the New Hymnal," by Prof. Karl P. Harrington, of the Maine State College, who is one of the musical editors of the new Hymnal. Miss Tilton, of Mattapan, sang. Next Monday, Evangelist E. P. Telford, of London, Eng., will speak, and Miss Cluley Alderson, graduate of the Royal Academy of Music of London, will sing. It is also expected that Prof. Charles M. Stewart, of Northwestern University, and a member of the Hymnal Commission, will speak.

Boston District

Highlandville.—At the March communion, Rev. Garrett Beaman received 1 from probation into full connection, 4 on probation, and baptized 2—all adults.

Walpole.—The Ladies' Aid Society held a successful fair recently, realizing about \$80. The fourth quarterly reports showed the church to be in the best financial condition for years, and all departments doing good work. Rev. J. E. Charlton was unanimously requested to return, but asks appointment elsewhere.

East Douglas.—Rev. Shirley D. Coffin recently received 6 on probation and 9 into full connection. The Sunday-school has been graded and is growing. Plans are made to pay all bills for the current year, and to secure pledges for all necessities for next year.

Whitinsville.—The recent quarterly conference was an open one. Rev. Wesley Wiggin was given a unanimous invitation to return for another year. Mr. Wiggin has been in Whitinsville two years, and under his leadership the church has wonderfully prospered. The reports of the different officers show the church in excellent condition. This year 41 have been received on probation, 9 by letter, and 28 from probation. The conference also voted to request the reappointment of Dr. Perrin of Boston District.

Cambridge District

Fitchburg, First Church.—A special cabinet meeting of the Epworth League, held March 7, was made the occasion of recognizing the services of Mr. Frank A. Rowley, who had been president for five years. Since retiring from the office, last summer, plans have been making for a suitable present. A choice piece of rosewood of particularly fine texture had been secured and fashioned by the Webber Lumber Company into a gavel for a presiding officer. A band of silver bore an inscription, including Mr. Rowley's name, the name of the chapter, and the date of the gift. Mrs. Ashton Ross presided at the meeting, and after some routine business, the pastor, Rev. C. E. Spaulding, made the presentation speech. Refreshments were served, and a delightful time was enjoyed by all. Mr. Rowley is still active in League work, being a member of the Cambridge District cabinet and of the Sterling Assembly board of control.

Clinton.—The Clinton Daily Item, of March 15, published an account of the fourth quarterly conference, which invited Rev. G. H. Cheney to return for the fourth year, and an endorsement of Mr. Cheney's good work. Recently 17 have been received on probation. A good revival interest prevails. Before the evangelist began, thirty-six persons had decided to live the Christian life. Evangelist N. W. Devenear has given most efficient help in a series of three weeks' meetings. Fully forty, mostly young people, have confessed Christ.

Townsend.—Rev. William Hodge has been

unanimously invited to return for the second year. Special revival services have been held, the pastor being assisted by Revs. J. W. Higgins and J. H. Anderson.

Hubbardston.—At the close of the fourth quarterly conference at the parsonage, Wednesday, March 15, a surprise reception was given to Mr. and Mrs. Isaac Davis, it being his 87th birthday. They are the oldest couple in the church, having joined in 1842. He has been a trusted official for many years. Mr. Davis works daily in his wheelwright shop, and on Sundays is always found at church. Reports at the quarterly conference were of a favorable nature. A cordial invitation was given the pastor to return for the fifth year.

Gardner.—At the fourth quarterly conference recently held, the church was surprised at the announcement that Rev. F. H. Morgan, the pastor, had decided not to return for another year, notwithstanding an urgent and unanimous invitation to continue. The various reports showed the church to be in a very prosperous condition, all bills being paid, and a balance in the treasury—the first time it has ever happened. In addition to this happy state of affairs, the pastor, March 12, presented the finances for the coming year and by means of a blackboard exercise which he called, "Building the Lighthouse," secured pledges enough to cover all current expenses for the year, with a balance to cover possible shrinkage. This is a magnificent church to give, the aggregate of its benevolent collections placing it well in the front rank. Complimentary resolutions concerning the work of the pastor and his daughter, Miss Norma, were unanimously adopted.

Lowell, St. Paul's.—March 5, 6 persons were received in full connection. The attendance at evening services shows an increase in numbers and interest. The preaching of the pastor, Rev. G. B. Dean, is highly commended by a layman, who sends these notes. On Feb. 22, the Sunday-school gave an excellent entertainment, and on March 9, the Epworth League gave another. A spirited contest for members is on, with Miss Martha Bradley and Mrs. J. C. Glidden as leaders.

Lynn District

Salem, Lafayette St.—By the death of Miss Hannah G. Chase this church loses one of its oldest and most worthy members. The finance committee, aided by Dr. M. V. B. Knox, the acting pastor, has just raised \$550 to meet the deficiency in current expenses. This amount will enable the church to begin the new Conference year with a clean slate. The pastor, Rev. N. B. Flak, will start for New England this week, but probably will not return to Salem until after Conference.

Malden, Linden Church.—A very gracious revival among the boys and girls is in progress, under the wise leadership of Rev. Samuel B. Murray. Seven boys knelt at the first altar service. At the last communion, 17, between the ages of twelve and fifteen, were received on probation. The pastor has a class of 35 boys and girls.

Gloucester, Prospect Street.—Rev. A. M. Osgood publishes an interesting list of Sunday morning and evening topics for Lenten sermons.

Beverly.—A series of revival meetings here, in which Rev. C. H. Atkins has been assisted by Evangelist W. A. Dunnell, have resulted in 50 professed conversions. The pastor recently received 23 on probation and 2 by letter. The vestries have been thoroughly renovated during the year. A hard floor was given by Mr. Frank W. Bernard. The Ladies' Aid Society has put a new carpet on the auditorium floor. Evangelist Dunnell is highly commended. Pastor Atkins is unanimously invited for the third year.

Lynn, South Street.—This church will celebrate the coming summer the seventy-fifth anniversary of its founding. The church was not the outgrowth of a factional disturbance, but of a gracious revival of religion. This spirit of harmony and brotherhood has remained, with a very few trivial exceptions, from the very beginning. Its long line of faithful pastors contains some of the best known names of the New England Conference. The present pastorate has been an exceptionally fruitful and prosperous one. The church edifice, remodeled at a cost of more than \$10,000, is attractive and most satisfactory. The Sunday-school is large and successful.

ful. All the societies of the church are in good condition. A very tender and thoughtful spirit, that yields probationers at almost every communion, pervades the church and Sunday-school. The year is closing with increased benevolent collections, and with current expenses met by the weekly offerings of the congregations. The pastor, Rev. C. W. Blackett, Ph. D., has been invited back for the sixth year.

Lynn, St. Paul's.—Rev. Charles Tilton is preaching a series of Sunday evening sermons on the "Power of Habit," his subjects being "Profanity," "Sabbath-Breaking," "Tobacco Using," "Intemperance." The Epworth League held an "Inauguration Social," Monday evening, March 6 at the parsonage. Mrs. Tilton had decorated the rooms very beautifully with flags, bunting and pictures of many of the Presidents of the United States. The entertainment features were suitable to the time and were enjoyed. The Florence L. Nichols chapter of the Highland Church were invited guests.

Springfield District

Ware.—The year is closing grandly. Nineteen have been added to the church roll during the year. At each communion service during the present pastorate some one has joined the church, 5 by letter on March 5, and 4 on probation. The Sunday-school is the largest it has been for years. Mr. Wriston's constant pastoral work is bearing fruit even at the close of his first year. Of course he is unanimously desired for another year.

Chicopee.—A harmonious and active church led by an optimistic pastor wins everywhere. Chicopee is no exception. This church and pastor met a disheartening reverse last summer right in the midst of their effort to pay off a long-standing debt. Their church was badly damaged by lightning and fire. For the moment the outlook seemed black, but the quick decision to remodel the shattered church brought new life and hope. All bent to the task, and the result should be an object lesson to the whole Conference. A beautiful church edifice, entirely free from debt, rises from the catastrophe. The Ladies' Aid Society merit great praise for their intelligent activities. Rev. C. O. Ford, the pastor, is congratulated on all sides. Brave Chicopee! All hail!

North Dana.—The whole community is stirred by the revival here. Miss Florence B. Adams, the evangelist, has been aiding the pastor, Rev. Arthur Wright, and splendid results have been achieved. The church is perfectly united, a strong factor, the members feel burdened for souls, work is enjoyed even though long continued, and the end is not yet. Nine were received on probation at the last communion, 7 were baptized, and 1 was received into full membership. The presiding elder has helped on the great work by his presence and preaching.

Springfield, Trinity.—A magnificent Sunday-school Convention was held here on March 17. The large auditorium was filled afternoon and evening. The banquet was an immense affair, fully 500 sitting at the tables. The ladies of Trinity won for themselves a lasting reputation in conducting this banquet. The food provided, the great variety, and the perfect serving of the vast company called forth many and well-deserved compliments. Boston caterers when at their best could not have satisfied the company better. Taking the convention as a whole, three sessions and a banquet, it eclipsed anything of the kind I have ever attended. And yet this was only Hampden District of the Massachusetts Sunday School Association. Dr. W. F. Andrews, of Wesley Methodist Episcopal Church, has been president for several years. Much of the success attending this vigorous division of the Massachusetts Association is due to his efficient management.

Mundale.—Mundale has a wide reputation for her wonderful chicken pie suppers. Her facilities for accommodating the ever increasing crowds that journey to this centre when the date of the great supper arrives are proved to be inadequate. An extensive addition is to be

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I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping Feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue, it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it; that is all I ask. If you are interested, write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 193, Notre Dame, Ind.



Try them for COUGHS, COLDS, ASTHMA, BRONCHITIS, SORE THROAT and HOARSENESS. Avoid Imitations. *John J. Rogers*

built on to the church this spring, so that next October the church may provide ample room for the hungry visitors. A fair is to be held to raise money for this permanent improvement.

Athol.—Mr. L. S. Starrett has offered this church three fourths the cost price of a parsonage, and his offer has been accepted, the church paying the remaining fourth. On the basis of an eleven-room house, with bath and steam-heat, centrally located, offered at \$4,000, this would make his gift \$3,000. The men of the church will give a complimentary banquet to Mr. Starrett on Wednesday evening, March 29, with F. A. Rich, of Barre, speaker of the evening, and several prominent laymen as special guests. At the fourth quarterly conference, held March 5, a unanimous request was made to Rev. T. C. Cleveland to return for the fifth year.

Mr. John T. Dower, general secretary of the Y. M. C. A. in Athol, writes: "Rev. T. C. Cleveland, pastor of the Methodist Episcopal Church in Athol, has taught the Boys' Bible Club of the

N. E. SOUTHERN CONFERENCE

New Bedford District

Taunton, First Church.—Since the two weeks of special services in the early part of the winter, cottage meetings have been held nearly every week, which were well attended. At the present writing, the church joins heartily with churches at the "Green" in a general series of meetings which are proving to be of marked interest. The most pronounced features of the work of this church now are a new energetic men's club and a very prosperous Junior League. The pastor, Rev. C. Harley Smith, is cordially invited to remain for another year.

Fall River, Quarry St.—Previous to the fourth quarterly conference the pastor, Rev. E. J. Ayres, had notified his official board that he desired to close up his pastorate with this church at the ensuing Annual Conference. The Conference expressed regret at this decision. During Mr. Ayres' pastorate the church has built a chapel and made other improvements

**STOPS CHILLS
CURES COLDS
Painkiller** (Perry Davis)
SOLD OVER 60 YEARS

Norwich District

Manchester.—At the March communion the pastor, Rev. W. F. Taylor, baptized 3 persons, received 3 on probation and 1 into full membership. The reports given at the fourth quarterly conference showed a good degree of prosperity in the work of the church, and the return of the faithful and laborious pastor was unanimously requested.

Burnside.—Rev. W. J. Smith is closing the fifth year of a very successful pastorate here, during which he and his family have secured a large place in the affections of the people. At Christmas the Ladies' Aid Society presented Mrs. Smith with a beautiful gold watch. Mr. Smith received a roll of bills as a Christmas gift, and Miss Beatrice M. Smith was remembered by the Junior League, of which she is the efficient superintendent, with a volume of Browning's poems. A memorial window has been put in the church for Mrs. Martha W. Olmsted, who gave \$6,500 to the church in her will. A series of Sunday evening lectures by the pastor and several specialists have been well received, as evinced by increased congregations. Recently 16 were received on probation and 4 by letter. Mr. L. S. Forbes, the efficient chorister, was recently presented with a solid silver loving-cup lined with gold, suitably inscribed. The pastor made the presentation speech, in the presence of some 80 friends who had assembled at the hospitable home of Mr. and Mrs. Forbes at East Hartford. The recipient was taken entirely by surprise, but found words in which to express his appreciation of the thoughtful remembrance. Mrs. Forbes received a beautiful bouquet of tea roses. A fine musical program and refreshments added to the pleasures of the evening.

Norwich Town.—March 5, the pastor, Rev. W. D. Woodward, received 3 on probation, baptized 4, and admitted 2 to full membership. The efficient treasurer, Mr. F. H. Bushnell, has the finances well in hand, with the pastor and presiding elder paid up in full for the year, and an encouraging prospect of closing the year with every bill settled. Rev. J. O. Dodge, an ex-pastor, is spending the autumn of his days here, and holds a warm place in the respect of pastor and people.

Stafford Springs.—Rev. Charles S. Davis is nearing the close of a four years' pastorate here. During these years the church has enjoyed prosperity increasing to the last, the pastor reporting the names of 19 persons received into full membership from probation during the last quarter, many of whom are heads of families and among the most promising and influential in the community. The pastor, a "Methodist Itinerant," has asked for a change at the coming Annual Conference, but only with the assurance that in doing so he is severing his connection with one of the best churches in the Conference. The people have received this announcement with regret and the fourth quarterly conference responded by unanimously adopting commendatory resolutions, in which it is said of him: "His departure will be a public loss in many ways, for in all matters he has shown broad and generous views, and established himself in the minds of the entire community as a man above men in all that pertains to true catholic spirit, broad and charitable thought, and power of presentation of such thought before the world."

New London.—Rev. W. S. MacIntire received 9 by letter and 31 on probation at the last communion. The large communion rail was filled ten times with earnest worshippers "in remembrance of Me." The fourth quarterly conference was largely attended, and showed its appreciation of the faithful and efficient work of the pastor by extending to him a unanimous invitation to return for the sixth year. With the care of converts and the necessary preparations for the entertainment of the Annual Conference, the pastor has hands and heart full, but, ably supported by his official board and the hearty co-operation of the people, with firm reliance upon the Help that never fails, he has no anxious thought for tomorrow. SCRIPTUM.

Providence District

Mansfield.—Rev. W. T. Johnson writes: "E. Tennyson Smith, of England, closed an interesting temperance campaign in Mansfield, March 13. The Good Citizenship League en-



BOYS' BIBLE STUDY CLASS

Y. M. C. A., Athol

Association for two seasons, making a grand success of it. He has proved himself an efficient teacher, and is very popular with the boys. Five of them have united with the church since the new year began, and one previous to that, making six in all. Five of the same boys are in a Sunday-school class of four teen which I have the privilege to teach."

The Approaching Conference.—We are calm up here in the Berkshires. We hear the ever-changing news from the seaboard and smile content. The press of "The Heart of the Commonwealth" is active forecasting the coming preachers for the many supposed vacancies of Worcester. We feel a bit restless when we hear that the Methodists of the hustling metropolis of the centre of the State are casting longing eyes on some of our best men, while cities further to the east do not hesitate to send their invitations right among us. Still we are calm. We realize that we have a member of the cabinet who knows us all, ministers and charges, and we repose our all in his keeping.

C. E. DAVIS.

SOME OF YOUR NEIGHBORS

will probably be quick to take advantage of the offer which is being made by the Vernal Remedy Company, of Le Roy, N. Y., to send free of charge to every reader of ZION'S HERALD who writes for it a trial bottle of Vernal Palmettona (Palmetto Berry Wine), the household remedy that is attracting the attention of physicians and the public at large, for the reason that it is the best specific known for the quick and permanent cure of all diseases of the stomach, liver, bowels and urinary organs. The proprietors want every one to try the remedy before investing any money, so that all can convince themselves that it is the greatest restorative and tonic in the world. Better send today and check your disease at once, for if you wait a week or two, it may be too late. Only one dose a day is necessary.

at a cost of \$4,500. Of this amount \$3,000 was paid during the first two years. During February 16 were received on probation, making 78 received on probation during his pastorate of three years, and 55 received in full; 13 have died and 12 removed by letter. The present probationers number 40. The average attendance of the Sunday-school during the past year was 222, and the pastor reports 1,100 pastoral calls for the year. A busy and fruitful pastorate is thus closing.

Sandwich.—The fourth quarterly conference invited Rev. O. L. Griswold back by a unanimous vote. The church is in better shape financially, spiritually, and in every way, than for many years. The young men of the pastor's Sunday-school class have a praying band and hold cottage prayer meetings on Saturday evenings, with an attendance sometimes of between forty and fifty. In one of these recent services the woman in whose house the meeting was held made a start in the Christian life, and last Sunday she and two others joined on probation, making 25 thus far as a result of the recent revival. The Sunday-school has been increased fully fifty per cent. as a result of the membership contest last fall, and the average since the contest has been slightly larger than during that time. There is also a strong Home Department, with a live superintendent. The school is larger now than at any time since the decline in business here in 1888, when the church had a much larger membership than now. While other churches have suffered seriously, the Methodists have made a marked gain in every way during the last decade.

Personal.—At the recent town meeting of Bourne, Miss Anna M. Starbuck, formerly preceptress at East Greenwich, was elected as a member of the school committee by practically a unanimous vote.

Hon. David D. Nye, of our church at Cataumet, who has been a selectman since the town was incorporated in 1894, was re-elected by a handsome plurality.

MELIOR.

gaged him. The first two services were held in the Methodist Episcopal Church, then in other churches, and at last filled the largest hall in the place. His campaign was a success, and increases the no-license vote." KARL.

EAST MAINE CONFERENCE

Bucksport District

Pembroke.—A largely attended quarterly conference here. Work was in prime order. A model Sunday-school superintendent's report was received from Laura Ranson, of the Iron Works. Some salvation has come to gladden the hearts of pastor and people. The pastor is invited to return.

South Robbinston and North Perry.—In spite of great drifts of snow and severe weather, two good congregations assembled for us. The pastor's family is well and happy. Finances are running better. There is talk of a new chapel at North Perry. Insurance of \$1,000 has been placed on our church property at the "Ridge."

Calais, First Church.—It is not surprising that this church should be delighted with the services of Rev. J. Tinning and wife, and he is surely excusable for his appreciation of his official board and Ladies' Aid Society. Fine reports were the order at quarterly conference. The pastor is invited to return. Extensive repairs are contemplated another year.

Calais, Knight Memorial.—The work here is progressing steadily. Special increase is noted in the Sunday-schools, of which Mr. W. L. Cobb is superintendent in the city, and Mrs. Etta Hallowell at Wesley Chapel. Two fine Ladies' Aid Societies made excellent reports through their presidents, Mrs. Dyer and Mrs. Rawding. A boys' club of 41 members is conducted by Rev. N. La Marsh and Mr. Thomas McCullough, and a girls' club of 35 members is cared for by Mrs. Leman and Mrs. La Marsh. Sixteen have asked for prayers since last report, and 19 have been baptized. The Calais climate, in winter time, is proving rather severe for Mrs. La Marsh.

Brooksville.—We found Rev. A. B. Carter just getting up from a brief illness, brought on by overwork. He was much better when we left—all due to our company, or our theology, of course! The work is growing under his care. Recently 2 have been received on probation, 2 from probation, and 3 have been baptized. Six decided during our visit to live for Christ. The pastor's return for another year is greatly desired.

Castine.—Rev. Thomas Fessenden was on the sick list, but recuperating. We preached for him three times and held the most enjoyable quarterly conference we have held in Castine. Two asked the prayers of the church, at the close of our evening service. This church has a fine Ladies' Aid Society, of which Mrs. U. G. Lyons is president. Every apportionment for benevolences will be paid in full again this year. All points on the charge greatly desire the return of Rev. and Mrs. Fessenden.

Penobscot.—Two services—a sacrament and the quarterly conference—here. Rev. F. V. Stanley and his cheery wife are closing the fourth year, greatly beloved by their people. Mr. Stanley hopes to be able to attend school during the coming year. After a Sunday of three sermons, two sacraments, and a quarterly conference, we chartered Mr. Stanley's nag and sleigh for a journey of eleven miles, through great drifts, to Orland, where we extended greetings to Rev. M. S. Preble and family, exchanged horses, and pushed on to Bucksport for two hours connected with the Seminary. We were hailed by Rev. J. M. Traumer, who is rejoicing in seeing souls saved; also by Rev. H. P. Taylor, one of the young prophets at the seminary. We boarded the 3 P. M. train for home, to tarry only a single hour, and then go forth again into the blustering night for "away Down East." There is no fun in it. What did I say? I beg pardon! Forty-seven precious souls have said, "Pray for me," in the last seven weeks, at the close of our evening services. Glory be to God! We will climb drifts awhile longer, if we may.

Jacksonville Circuit.—Quarantine has kept us from the parsonage home here this year until this trip. We missed little Cecil from the family circle. Two of Rev. E. A. Carter's sons are attending Washington Academy. The older one will graduate in June next. We are done mentioning snow conditions. The drifts and

the tramping for turnouts (on meeting teams) in snow up to one's armpits are indescribable. We floundered through to Connecticut Mills, and were royally entertained at the home of George Hall, who has taken Miss Bagley to wife since our last visit. We preached, sitting, in his parlor, to a group of twenty to twenty-five persons, from their own Bible—a wedding present.

Franklin.—Franklin people appreciate a little insurance money. They have turned it into a parsonage recently. The last of the church-repair debt has been met, also. Rev. C. E. Petersen plans to move, but many of his people plan or desire otherwise. We shall see.

Odds and Ends.—We hear of revivals at Stonington, Bucksport, and Belfast.

They say Rev. M. S. Preble is strutting about Orland tremendously, in a new black fur coat—a present from his people.

Baby No. 9 has made her debut at the home of Rev. and Mrs. S. M. Bowles—Methodist Episcopal parsonage, Lubec.

Exhortation.—Brothers, Conference is upon us! Look well to the benevolent collections. Observe Easter before Conference. Ask all our people to pray for a deeply spiritual Conference. Let us come to Conference so full of holy contrition over any selfishness and sin, and so enraptured over the fact that God has "counted us worthy" to be thrust into the most glorious ministry and work earth has to offer, that the Holy Spirit shall find us ready channels for outbursts and mighty workings, at this our annual feast. Pray for our Bishop and the cabinet, and may God enlighten, direct, inspire and overrule for His glory, in the salvation of us and our people fully!

FRANK LESLIE.

Bangor District

Newport.—The fourth quarterly visit found the work in a healthy and prosperous condition, especially financially. On the debt this year \$800 will be paid. Congregations are steadily increasing. The Sunday-school work is actively pushed. Many people are laid aside for a time by the prevailing epidemic. As this condition prevails all over Eastern Maine, this statement will not need to be reported in the items. Rev. C. Rogers was present and assisted at the communion.

Corinna and Stetson.—A nine-mile ride from Newport landed us at Stetson for the afternoon service. Rev. M. S. Hill 'kindly' preached the sermon, to give a little relief to the elder's throat. The sacrament of the Lord's Supper was administered at the close of the service. Seven miles more, and Corinna in the evening. Rev. C. S. Pitcher, a minister of the Christian Church, now retired, with whom years ago we neighbored, was present and took part in the service. Rev. T. A. Hodgdon is faithfully preaching gospel sermons to his people. There is spiritual quickening in the church.

Ripley.—This little society is awake to do its work. The quarterly conference was well attended. Finances are well in hand. On a recent Sunday at an after service following the preaching service eighteen persons offered prayer. Other hopeful signs of revival are seen.

Dexter.—Since the elder's last visit a new kitchen range and a new furnace have been added to the comforts of the parsonage. All the fixtures and plumbing are ready for a bathroom, waiting only till the frost is out of the ground to be put in working order. The re-

pairs cost about \$400, and the expense is fully provided for. Some others ought to go and do likewise. The other finances are in unusually good condition. Several have expressed a purpose to lead a Christian life, and several formerly silent ones are now bearing part in the service, much to the encouragement of the pastor. May the good work go on to larger things!

Sangerville.—Under the leadership of Rev. I. H. Lidstone matters are looking up. The somewhat scattered forces are rallying for better things. A new stove has been put in the vestry so that it may be more easily warmed. A new organ is in the church on trial preparatory to purchase. Mr. Lidstone having added Sangerville to what was a man's work before, finds plenty of use for his spare time. Much sickness prevails.

Guilford.—Good reports were presented from all departments of church work. The remainder of the debt on the parsonage has been paid. The spiritual interest has been unusually good. Some have expressed a purpose to lead a Christian life this quarter. The Sunday-school has had a large attendance in spite of whooping cough, excessive cold weather, and other hindrances. The school is organized into missionary and temperance societies. Children's Day, Rally Day, and Christmas have been observed during the year.

Alton.—Good work was done for six months by Pastor Corson, who, to the regret of all, feels called so strongly in another direction that he is about to leave. Where are the men who will feel the call to some of our scattered fields?

The funeral of Rev. S. M. Small was held at his home in Alton, Tuesday afternoon, March 14. The presiding elder and Rev. Messrs. Boynton, Lidstone, Price, Haskell, Nutter, and Corson were present and took part in the service. A good man and a faithful minister has gone. As a suitable memoir will soon be prepared, space does not need to be taken here.

BRIGGS.

NEW HAMPSHIRE CONFERENCE

Manchester District

Lebanon.—Baptized 12 and received 13 on probation. This is the record of a part of a day's work on Sunday, March 5, at this place. Rev. Joseph Simpson is the happy man. He has had a successful year, with a marked advance along all lines. This church has had a stirring revival during the year. Spiritual life is at present in a good healthy condition. The new furnace works well. It is paid for. The Lebanon people look well after church temporalities.

Ayer's Village.—Rev. Henry E. Allen, of Salem, is pastor of the society in this village. There is direct connection between the two places by electric, so that Mr. Allen can conveniently reach Ayer's Village and preach on Sunday afternoons. Prosperity has marked the work of the year just closing. Congregations are good; social meetings are largely attended; the spiritual life has been quickened. Some people have become regular attendants at the means of grace who had not previously attended church services for years. On the first day of March all bills were paid for the Conference year, including pastor, presiding elder, and Bishop's claim, and all benevolent collections were taken, with full apportionments met. Next!

Manchester, St. James'.—Here we have one of the handsomest and most commodious church

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properties within the bounds of our Conference. The society suffers, however, and has been badly handicapped for years by having to carry a very heavy incumbrance in the shape of a mortgage. One good friend has given a handsome sum of money to the society on condition that the debt be wiped out. Rev. J. Roy Dinmore and his people are united in their efforts to comply with the conditions. Some of our Methodist laymen who have a little of the Lord's money will probably have an opportunity of helping the good work along. "Help, just a little!"

Manchester, St. Paul's.—Work in this society moves along nicely. The Sunday-school is growing rapidly. The pastor has organized a "men's class" and is studying the life of Christ with the class. Interest and attendance at this class are good. Prof. H. G. Mitchell of Boston University recently spent a Friday evening with the class and gave the men a lecture on Palestine which was greatly enjoyed. It is contemplated having some representative speaker address the class on some interesting theme at least once a month, and to make the event partake of the nature of a sociable. Miss Lathrop, the deaconess, paid 1,397 parish calls between September and February 1. The Epworth League has a membership of 120, and reported 893 calls at the last quarterly conference. The Junior League, under the superintendency of Miss Marion Clarke, is doing a good work. Miss Clarke gave one of the best reports given anywhere in the district. The Queen Esther Circle, a young ladies' organization, supports a student in one of the Chinese schools at an annual cost of \$40. The W. F. M. S. is doing aggressive work and reports a membership of 34, with receipts for the portion of the year \$71.90. Conference will see this amount greatly increased. Miss Lathrop, the deaconess, having resigned, Miss Margaret Robertson, a senior from the Deaconess Training School in Boston, takes her place. Miss Robertson is taking hold of the work in good shape and fits well. Sunday, March 5, Rev. Edgar Blake received 13 members into the church—4 on probation and 9 from probation. Financially the church is in good shape. The expenses for the current year sum up a total of about \$5,000. The year will close with all bills paid. The outlook for St. Paul's is good.

Manchester, St. Jean's.—Rev. E. J. Pallsoul is doing good work in this French-speaking society. It is rather unfortunate for our French work that so many of the French Protestants finally gravitate to the English-speaking churches. Others have a sort of migratory propensity, and do not stay long in one place, but move about. Added to these disadvantages occasionally a French brother of another denomination borrows from our French Methodist constituency. With all these adverse circumstances to contend against, Mr. Pallsoul persistently and courageously works ahead. He has seen several conversions during the year, and has had quite a few accessions to the membership. Mr. Pallsoul is a sort of curate at large for the evangelical ministers in the city. He is frequently called upon to occupy the pulpits of Congregational, Baptist, and Methodist churches in the city, and is always welcomed by the people.

Manchester, Trinity.—Nothing sensational to report from Trinity. Work moves along nicely. The new Sunday-school superintendent is proving himself a man for the place. The Ladies' Aid Society recently held a sale of work which netted quite a neat little sum of money. There still lingers a feeling of sadness among the people at the death of Mr. Low, one of the pillars of the church, and the recent pastor of the society, Rev. C. N. Tilton. Both events occurred in the same week. Rev. W. J. Atkinson is pastor.

Personal.—Rev. C. H. Farnsworth, of First Church, Manchester, has been on the sick list for some time. An attack of pneumonia has left him weak in body. Convalescence is making

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ing rapid strides at this writing, greatly to the delight of his people at East Manchester. Rev. Irad Taggart, one of our fathers in New Hampshire Methodism, now in his 78th year, occupied the pulpit for Mr. Farnsworth one Sunday, and Rev. E. J. Pallsoul another Sunday.

A.

MAINE CONFERENCE

Augusta District

Monmouth.—The second year's pastorate of Rev. H. A. Sherman is closing with good results. His report shows ten conversions for the year. The benevolences are well up to the apportionments, and present indications are that probably as much money will be raised as last year; but some of the apportionments are much larger this year, making it doubtful if they are reported in full. When it is remembered how much money has been expended here on church property, and that \$1,000 remains unpaid on parsonage improvements, we consider that the people have done exceedingly well financially; and yet we think that a well-worked financial system would help out materially in current expenses. Mr. Sherman is much in evidence on his charge, and the people are very desirous for his return another year, the quarterly conference so voting.

Winthrop.—Rev. T. N. Kewley is closing his third year, and a unanimous request is made for his return. The people are very expressive in their words of good-will and wishes for continuance of his services as preacher and pastor. All the reports at the fourth quarterly conference were satisfactory and encouraging. A goodly number not members of it remained after the preaching service to attend the quarterly conference, and the interest shown for another year was very marked. The current expenses, including the pastor's salary and benevolences, are well up to date, and will make a good showing at the close of the year. The Reynolds system is working well. We wish every charge would adopt it—or some other good system; then there would not be so much difficulty in paying expenses.

Wilton.—The people here and at North Jay have had the very acceptable services of Rev. A. T. Craig for the past five years. Splendid work has been done, and there is fruit to show for it. At the fourth quarterly conference it was unanimously voted to ask for Mr. Craig's return for the sixth year, but he feels that five years is long enough for him to stay. He reported 45 conversions during the year, with a good prospect for benevolent money. During the

year \$4,000 has been expended on the church edifice, which has been paid with the exception of \$1,000; and as this amount is all in good pledges, practically no debt remains. Water has been taken into the parsonage, so that the pastor's family have the luxury of city water on tap which is a great convenience, although there was splendid water from the well in the house. Here is one of our aggressive churches, a united, happy people, who will separate with regret from the pastor and his family. It will be a delightful field for the right man—a beautiful and attractive auditorium, a wide-awake and growing church, a united people.

Hallowell.—The fourth year is closing with Rev. Walter Canham as pastor, and yet the officials say by vote and voice that they want him another year. He and his family report this people as very kind and generous to them during the past four years. At Christmas time they were presented with a nice sideboard, silver service, and other tokens of love and esteem. At New Year's a fine portrait of the pastor was hung in the vestry, and recently one of Mr. J. W. Church in the same place—gifts to the church by its members and the young people. Mr. Canham has admitted 4 from probation and 1 by letter; pastoral visits this quarter, 285; the Sunday-school in good condition; Junior League, 56 members; Epworth League, 42; Cradle Roll, Home Department, and primary, all in flourishing condition. All apportionments will be met.

Skowhegan.—Rev. Daniel Onstott is closing his fourth year, and probably his last, as he has requested not to be returned. Mr. Onstott has done good and faithful work during his pastorate. Many improvements have been made on the parsonage, a goodly number have been taken into the church, and its membership has been strengthened. In the four years there have been 25 baptisms, 85 received on probation, and 16 received by letter. A large congregation attends day and evening; there is a fair religious interest; and harmony prevails. A large number attended the fourth quarterly conference, which was perfectly harmonious. Mr. Onstott is an excellent preacher and a good pastor; his sermons are highly spoken of, scholarly, logical and spiritual. The church which secures him for its preacher will be fortunate. He will leave a host of friends in Skowhegan. The League, under the leadership of Mrs. Laura Dinmore, is prospering, and the Juniors have had the help of Mrs. Onstott, who is the superintendent, and well fitted for the place. The pastor has made 200 pastoral visits the past quarter.

Madison.—Here is another of our aggress

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churches which knows a good thing when it sees it. Let us illustrate: In the middle of the year the pastor, Rev. H. L. Nichols, received an invitation into another Conference at an increase of salary, and the officials voted him a raise of \$100, the increase to take effect at once; so Mr. Nichols is serving a country church which is paying \$800 cash salary, and expects to be returned another year, at the earnest solicitation of the church and people. During the year 26 have been admitted from probation, and the religious interest is on the up-grade at the present time. During the quarter a Ladies' Aid Society has been organized. The Sunday-school has outgrown its present quarters, and a large room in the basement is to be made ready for it in the near future. The League numbers 76 active members. The tenevolences are being cared for, and will show well at Conference time.

Oakland and Sidney. — Rev. J. B. Lapham is closing his sixth year as pastor of this charge, and it can be truthfully said that this year has been the best of all in several ways. Every year the bond between pastor and people has been growing stronger, until the thought of separation has become almost unendurable. When we held the last quarterly conference a large number were present, and at its close a unanimous and hearty invitation was given

Mr. Lapham for the seventh year; and we have never seen so much feeling manifested as when the pastor expressed his appreciation of their kindness and brotherly love to himself and family, and said he had planned to move the coming spring for several reasons. It was like grief-stricken children over the thought of being bereft of their dear ones. Much good has been done, and great love for the pastor and his family is here exhibited in all ways possible. Mrs. Lapham has been very sick, but is now convalescent. During the six years a debt of nearly \$200 has been paid, and we are told that the church at Oakland has not been out of debt before since the edifice was built. During the present pastorate, beside incidental expenses, there has been paid on repairs, improvements, and furnishings of the church, with the debts all ready referred to, \$700. During the six years the entire charge at Conference will have paid a little over \$800 in benevolences. For a small and poor church this is a good showing. No wonder that the people "hang on his neck" and hold him to the charge. Although Mr. Lapham is in his 73d year, with forty-five years in the ministry behind him, yet he is well and strong and able to do the work of an ordinary charge. However, he may think it best to retire, and if so, it will be of his own free will. May the richest gifts of heaven rest on him and his family!

C. A. S.

Just as men in a procession kindle their torches one from another, so minds are kindled by mutual contact. Every producer of fresh, vital thought must be a consumer of thought as well.

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CHURCH REGISTER

Conference	Place	Time	Bishop
Eastern Swedish,	Boston,	March 30,	Fowler
New York East,	Waterbury,	April 5,	Warren
New England,	Melrose,	" 5,	Fowler
New York,	New York,	" 5,	Hamilton
Troy,	Saratoga,	" 12,	Warren
Maine,	Gardiner,	" 12,	Fowler
New Hampshire,	Claremont,	" 12,	Goodsell
N. E. Southern,	New London,	" 12,	Hamilton
East Maine,	Bangor,	" 19,	Goodsell
Vermont,	Keosauqua Falls,	" 19,	Moore

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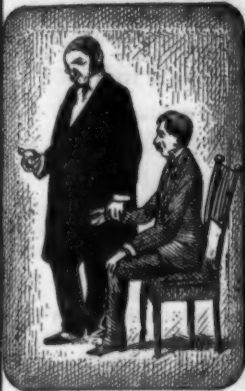
MRS. WINBLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

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to improve upon or even equal the remedies found in a free state in HEALING MINERAL SPRINGS. Physicians, the oldest and best, the newest and learned, acknowledge this to be a fact when they encounter a disease which is not amenable to the action of drugs, by packing the patient off to CARLSBAD, SARATOGA, BADEN, there to drink the waters which contain the essential properties for the restoration of health and the patient returns, FRESH, HEALTHY, IN MIND AND BODY. If the sufferers cannot afford the trip, and few but the wealthy can, they must continue to suffer, as the waters deteriorate rapidly after leaving the spring which gives them power, and when transported fail to produce the desired results.

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will bring a healing mineral spring to your door, to your own house, your chamber—will bring to you Vitae-Ore, a mineral spring condensed and concentrated, a natural God-made remedy for the relief and cure of the ills with which man is afflicted. Why continue to suffer when this natural curing and healing Ore, nature's remedy, can be had for the asking, when all ailing persons, no matter where or how situated, can have the benefit of healing springs at their own home.

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Vitae-Ore will do the same for you as it has done for hundreds of readers of this paper if you will give it a trial. Send for a \$1.00 package at our risk. You have nothing to lose but the stamp to answer this announcement. We want no one's money whom Vitae-Ore cannot benefit. You are to be the Judge! Can anything be more fair? What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it, would hesitate to try Vitae-Ore on this liberal offer? One package is usually sufficient to cure ordinary cases; two or three for chronic, obstinate cases. We mean just what we say in this announcement, and will do just as we agree. Write to-day for a package at our risk and expense, giving your age and ailments, and mention this paper, so we may know that you are entitled to this liberal offer. ADDRESS

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Catarrh of Any Part
Female Complaints
Stomach and Bowel Disorders
General Debility

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Anniversary will occur on Friday evening, with addresses from Hon. H. H. Newton, Mayor of Everett, and Dean William Marshall Warren, Boston University. Brief addresses are expected also from Mayor Buttrick and Mrs. Livermore, of Melrose. The fine choir of Centre Church, Malden, will furnish the music.
J. H. ALLEN.

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W. H. M. S. — The anniversary of the W. H. M. S. of New England Conference will be held in Melrose Methodist Episcopal Church, Saturday, April 8, at 3 p. m. The speaker will be Rev. C. M. Meiden, D. D., of Providence, R. I.
SARAH WYMAN FLOYD,
Conf. Cor. Sec.

BOSTON KENT'S HILL ALUMNI. — The fourteenth annual banquet of the Boston Kent's Hill Alumni Association will be held at Young's Hotel, Friday, March 24, at 6 p. m. All alumni and friends of the school are invited. A large attendance is expected.
J. EDWIN WING, Sec.

A SPECIAL MEETING of the Board of Trustees of Wesleyan University will be held on Thursday, March 30, at 2 p. m., at 150 Fifth Ave., New York, N. Y.
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Brand Evaporated Cream is preserved without sugar. It is sterilized according to latest sanitary methods, having a delicate flavor and richness which makes it the favorite of the breakfast table for cereals, coffee, tea and chocolate. Avoid unknown brands.

THE GIDEONS. — The Christian Traveling Men's Association of America known as the Gideons will observe Sunday, March 26, as the first anniversary of the State organization. The usual morning service at People's Temple will be conducted by Gideons, President Nicholson being one of the speakers. In other prominent

churches, including Tremont Temple and Shawmut Congregational Church, stirring Gideon sermons will be preached in the morning by the pastors, and leading Gideons will tell of the work. A mass meeting for men will be held at 3 o'clock at Tremont Temple. In the evening a union service will be held at Tremont St. Methodist Episcopal Church, at which State President Griffin will preside and National President Nicholson will speak.

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one size smaller after using Allen's Foot-Ease, a powder to be shaken into the shoes. It makes tight or new shoes feel easy; gives instant relief to corns and bunions. It's the greatest comfort discovery of the age. Cures and prevents swollen feet, blisters, callous and sore spots. Allen's Foot-Ease is a certain cure for sweating, hot, aching feet. At all druggists and shoe stores, 25c. Don't accept any substitute. Trial package FREE by mail. Address Allen S. Olmsted, Le Roy, N. Y.

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OBITUARIES

Not in the catalogue their names are written
That Holy Church doth keep from age to age;
Yet fondly do I read the cherished titles
Inscribed on memory's page.

Mystic Theresa's name is not among them,
No meek Elizabeth is written there;
Or sweet St. Agnes, with her palm and halo,
Her white hands clasped in prayer.

But saints of every day, like many another,
They lived and loved and strove the world to bless—
The friend, the sister, the unselfish mother
Whose aim was holiness.

No candles burn before them on the altar,
No prayers, in solitude, to them are said;
But, in the home they blessed, their memory
Lingers,
And there they are not dead.

And on their days of birth, in fond remembrance,
Before their pictured faces flowers are set—
Pansy or rose or lily-of-the-valley
Or fragrant violet.

I muse upon their virtues and remember
Their lives of charity and faithfulness,
And, once again, take courage to press forward,
My world to love and bless.

— HELEN KNIGHT WYMAN, in *Congregationalist*.

Mann.—John H. Mann was born in Shapleigh, Maine, April 26, 1821, and died in the same town, Dec. 17, 1904, aged 83 years.

He was converted at an early age, joined the church, and became an enthusiastic Christian. Like his father before him, Mr. Mann was a farmer. The old "Mann place" which his father occupied still stands, and the "Mann" Mountain bears his name.

On Sept. 5, 1855, he married Betsey Roberts Thing, of Shapleigh, daughter of Eleazer and Hannah Thing. She was for many years his faithful and devoted companion, an exemplary Christian, and a loving mother. Her memory is still green in the hearts of her family and many friends, who often think and speak of the happy years when she was still present with them.

Mr. Mann left a family of seven—five sons and two daughters—all of whom have followed the good example of their father and mother, and united with the church. Of these Albert M. is a prosperous farmer at Shapleigh; Ida B., widow of John G. Sanborn, makes her home with her sister, Augusta M., wife of Dr. Smith, of Ogunquit, Me.; Eleazer is a farmer at Acton, Me.; John R. and Jesse S. are in business at Hamilton, Mass.; and George A. is in Boston.

By the death of Mr. Mann the Methodist Episcopal Church at Shapleigh is deprived of its oldest member and one of its staunchest old-time supporters. He sometimes conducted public services, and was a regular and faithful class-leader. The sick were the special objects of his attention, and many were the visits he made and the prayers he offered with them. He was always zealous in promoting the welfare of the church and helping on the work of God. Of late years he was unable, on account of feeble health, to take much active part, but his interest never abated, and his benevolent spirit asserted itself to the end of his life. His untiring efforts in personal conversation with Christians and non-Christians alike are still remembered by many, and in numerous cases bore fruit in the upbuilding of Christian character and in bringing souls to Christ. After his wife's death he made his home with his son Albert at Shapleigh, but spent his summers in visits to his other children.

The funeral service was held at the Shapleigh Church, with which he had been so long connected, and which he helped to build. In addition to the family, a large number of relatives and friends were present. Rev. A. E. Roberts preached the sermon, and referred with deep feeling to Mr. Mann's ripe Christian character and experience. The interment took place at North Shapleigh, where he lies beside his sainted wife, awaiting the resurrection call.

A. E. ROBERTS.

Welch.—Miss Sara E. Welch was born in Scituate, Mass., Feb. 17, 1837, and died at Bridgewater, Mass., Jan. 10, 1905.

At the age of fourteen Miss Welch removed from Scituate to Medford, Mass., to learn the milliner's trade. She afterwards conducted the millinery business in Brookton, Bridgewater and Scituate.

She was converted early in life, and was a faithful Sunday-school teacher and steward at the time of her death. She was a woman of keen observation, sound judgment, of wide and strong friendships, pure in life and fervent in spirit, and very loyal to her church. She was a supporter of the prayer-meeting, where her prayers were uplifting and her testimonies positive. She truly had the "gift of prayer."

Her illness was very short, and her loss is keenly felt by her church and by a large circle of friends.

A brief service of prayer was held, Jan. 12, at the Bridgewater Inn, which had long been her home. In the afternoon of the same day her funeral was held at our church in Scituate, conducted by her pastor, Rev. L. B. Coddling, of Bridgewater, assisted by the Scituate pastor, Rev. Robert Adair.

Miss Welch leaves one brother, Mr. Peter Welch, a prominent member of the Methodist Episcopal Church in Scituate, and several nieces and nephews.

L. B. CODDING.

Marshall.—William White Marshall was born in Rockport, Mass., Feb. 8, 1825, and died in his native town, Jan. 31, 1905.

The life of this man merits more than a passing mention. In early life he became a Christian, and for more than sixty-two years was a follower of his Saviour. He had a positive faith, and a clear witness of the Spirit to his acceptance with God. Several times during his life he seemed to stand face to face with death, but it had no terrors for him. Only a short while before his decease he said to the writer:



WILLIAM W. MARSHALL

"I have not known the fear of death in sixty years."

In his earlier Christian life Mr. Marshall was connected with the Second Congregational Church of Rockport, but in December, 1872, he brought a letter to the Methodist Episcopal Church and was ever thereafter one of its most faithful members. He was nearly all the time on the official board. He served as superintendent of the Sunday-school for many years, and was one of the class-leaders until his death.

He was identified with the work of the Young Men's Christian Association. He served the cause in many ways, and was almost always in active and official relation. He was a great temperance worker. For many years he was an officer of high rank in the order of the Rechabites. He gave his sympathy when the Rockport women formed the "hatchet gang" and spilled contraband liquors in thirteen stores. It has been said of him that "he was upon the right side of every reform."

Before reaching his majority he had become a pronounced anti-slavery man, and he never wavered from his position. He was one of the original "Free Soil" men, and was a promoter of a Fremont Club in 1856. He was the first Republican elected to the legislature from his district. This was in 1858. Among the prominent men who served with him that year were John A. Andrew and Caleb Cushing. In 1861 President Lincoln appointed him postmaster of Rockport, and he held the office for seventeen consecutive years. The people of his town trusted him with sacred duties which he always discharged conscientiously. His word was as good as a bond. He lived and died in honor among those who had always known him.

Mr. Marshall was united in marriage with

Miss Lourana Tarr, Jan. 31, 1849. They had six children, four of whom are living, and there are a number of grandchildren. His surviving children are: Daniel O., of Gloucester; Charles, of Amherst; Mrs. Lucy Haskins and Mrs. Annie Stevens, of Rockport. Mr. Marshall's first wife preceded him to the better country many years ago, and he married again, in 1881, Mary E. Howe, of Marlboro, who survives him.

Funeral services were held in the church where for more than thirty years he gladly told the story of "Jesus and His love."

L. P. CAUSEY.

Fowler.—John Fletcher Fowler was born in Newfields, N. H., March 2, 1826, and died in the same house in which he was born, Jan. 28, 1905.

As his name indicates, Mr. Fowler was of Methodist stock. His father began taking ZION'S HERALD with its first issue, and the Fowler family to date have had and enjoyed the weekly visits of that paper.

John Fletcher was the second of the three children of this home. He lived on at the old farm, and it is said he was never away from home more than a week at a time in his almost fourscore years. He was received on trial when about sixteen and continued in loving, active fellowship in the church at Newfields to the end, save that for the last year, having been disabled by a shock, he was unable longer to share the delight of Christian assembly and worship so long dear to him. He greatly prized the Methodist doctrine of perfect love, and for many years testified to a personal experience of its holy charm and manifested much of that charm in his daily life. His joy was ever enhanced when his pastor preached, bore testimony and essayed to live in accord with such high ideal. He loved camp-meetings. The one now located at Hedding, N. H., formerly had a home in a grove on his farm. The fervors of a camp-meeting were never too much for his warm heart. Song and shout, prayer and sermon, however intense, were ever welcome. He could not join in the song, but was eager to share the praying and the shouting and to give his burning word of testimony.

His last year, though one of severe limitation, was yet one of sacred peace and joy. The body was heavy and weak, the spirit sweet, patient and jubilant. He could no longer share in the work and worship at the church where he had so long been an eager helper; yet his interest in the church in all its move-

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that the Makers are Willing to
Wait for Their Pay until
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ments knew no abatement. The news of revival meetings at the very last filled him with gladness as he eagerly received reports thereof.

Thus the end came while divine peace and joy filled his home and heart. His rugged face, which sometimes had been illumined as he listened in God's house to the Gospel story, in these fading days grew fair; the "beauty of the Lord" more and more came upon it. Christian love blessed him in the daily ministries of his home and in the visits of his pastor and church. Quietly for one who had long loved and shared "the tumult and the shouting," he went away to the city out of sight.

He left a wife, a daughter, a step-son, and a sister, not as those who sorrow having no hope, but who also are the open disciples of Jesus Christ and expect a blessed immortality.

The burial service was conducted by the pastor, Rev. I. B. Miller, assisted by Revs. A. L. Smith and L. N. Fogg. O. C.

Ely. — Sarah Ann Ely, widow of the late Rev. Thomas Ely, was born in Newport, R. I., Jan. 4, 1815, and died at the home of her daughter, Mrs. J. S. Roberts, in Edgewood, Providence, R. I., Jan. 11, 1905, aged 90 years and 7 days.

Mrs. Ely came from a family of sturdy Methodists, her father, Lemuel Sisson, being the founder of Methodism in Little Compton, R. I. She was one of thirteen children, all of whom were converted in their youth and joined the church of their father's love in its infancy. One of her sisters, Harriet P., married the late Rev. Philip Crandon. Her brothers in their day were the staunch supporters of the Methodist Episcopal Church in Little Compton, and practically built the beautiful edifice in which the people now worship.

At the age of twenty-one Sarah Ann Sisson married Rev. Thomas Ely, and for fifty-five years shared with her husband the joys and sorrows accompanying the life of an itinerant, of which over thirty years were spent in the active work, her husband having served many of the prominent churches and two terms of the presiding eldership in the Conference. Mrs. Ely was a true helpmate in all her husband's work. She was of a quiet type of Christian — did not preach, but lived her religion. She impressed those in their home with the thought that the Divine Hand was guiding her every act. She was an earnest student of the Bible, having read the New Testament through nearly three times during last winter.

Although ninety years old, her mind was clear to the last, and she was able to be about until her last sickness of about two weeks' duration. In her last moments she exclaimed: "The clouds are passing by. I see the light of day. Father, take me to my heavenly home!" Thus the last member of the second generation has been called to her heavenly reward; while the third generation of this family of Methodists has been well represented in Christian work for many years, notably by Mr. Ephraim Sisson, a class-leader of more than a half-century's record, and others from other branches of the family.

The funeral was attended at the home of her daughter by Rev. C. M. Melden, D. D., of Mathewson St. Church, Providence, of which the deceased was a member, attended by many relatives and friends.

Mrs. Ely leaves, to mourn their loss, a son, a devoted daughter with whom she has lived for years, and who has bestowed upon her mother every marked attention that love could suggest, and a grandson. E. W. G.

Saunders. — Mrs. Phebe Bonney Saunders was born in Litchfield, Conn., and died at Palatka, Fla., Jan. 28, 1905, aged 93 years, 3 months.

Her father and mother died before she was five years old, but the Lord provided for her, and when eighteen she was soundly converted in a Methodist revival and joined the Methodist Episcopal Church, remaining a devoted member of the same about seventy-five years. For awhile she attended Wilbraham Academy when Wilbur Fisk had charge, and was highly complimented by him. She had two brothers who became preachers of the Gospel who were led by her to the Saviour. She subsequently

married John B. Saunders, who was soon converted and joined the church with her, and proved a very devoted husband. He enlisted during the War of the Rebellion in the 143d Reg. of N. Y. Volunteers, and went into the army, where he received injuries from which he died — a great sufferer, but very patient, rejoicing and praising God through it all, and dying a triumphant death.

Mr. and Mrs. Saunders had three sons and one daughter. The youngest son died some years ago. One lives in Ellinsville, N. Y., and one in Brooklyn, N. Y. The daughter, Sarah, married W. S. Bennett, and some years ago she and her husband came to Silver Springs, Fla., whither shortly after Mother Saunders came also. They all joined the Methodist Episcopal Church at Spring Park, and there I was their pastor. Never have I met more devoted, self-sacrificing and praiseworthy people than they, although I have been a preacher over fifty years. About three years ago they moved to Palatka, Fla.

Mother Saunders was in many respects the most remarkable Christian I ever met. Such close communion with God had she that He would often reveal unto her things that would soon come to pass, and sometimes she would tell them. Indeed, she was a real prophetess of the Lord. She was a great help among the sick, and many times when the doctors had given people up to die, by her prayer and faith in God and the use of simple means (to which, in prayer, God would direct her), they would recover. She was a real follower of John Wesley, doing all manner of good both to the bodies and souls of mankind.

Her death was most triumphant, her mind being clear until the last. After sending messages to her children and grandchildren, she said to her daughter: "Oh, do you hear that heavenly music? It is so loud, and coming so near." And thus she breathed her last and was carried by angels to her heavenly home.

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Buckeye Methodists Aroused

TEN hundred and fifty delegates, representing all the Conferences of Ohio, met in Columbus in the State Missionary Convention, March 14-16. The services were devotional, enthusiastic, informing, and inspiring. Nothing in recent years has called the Buckeye Methodists together as one body in any representative capacity, and apart from the missionary features it was a fine stroke of policy to convene pastors, presiding elders and laity, nearly eleven hundred strong, in the Capital City, in comradeship, in prayer and council. For hundreds of those present the opportunity was unparalleled in their experience. They had not been in contact as yet personally with any phase of the "Open Door Emergency Movement"; they had seen no missionary, heard no Bishop, been thrilled by no recent message from the far-off lands of heathendom. The work done in reaching and impressing this constituent element among the delegates will be far reaching in its influence.

Rev. Dr. J. C. Floyd, field secretary for the Cincinnati Division of Conferences, who has been the mainstay of this movement, in connection with the Emergency Commission in New York, presided on the opening night; Bishop Spellmeyer had the chair during the day-time sessions and on the closing evening; and Bishop Walden was chairman on Wednesday night. Bishop Fowler spoke with his accustomed power to a great audience on the last night, his theme being the "Open Door in the Orient." Bishops Thoburn, Hamilton, and Spellmeyer gave admirable addresses. Dr. Herbert Welch, president elect of Ohio Wesleyan University, made two strong and moving appeals, and was received with a Chautauqua salute and many demonstrations of affection in view of the new post on which he will soon enter, and which will bring him into vitalizing contact with Methodism in the entire State.

Messages from the foreign field were spoken by Missionaries Gamewell, Spencer, West, Heber Jones, and D. W. Nichols; while the program was further enriched by addresses from Presidents Goucher, Crawford, and Benton; Prof. R. T. Stevenson; Hon. R. W. Burns, a leading paper manufacturer and one of the generous men of the State; Mr. J. A. Shewan, superintendent of public schools in Columbus; Presiding Elder Fitzwater; Pastors J. B. Young, of Walnut Hills, and W. B. Pickard, of Cleveland; Mr. S. Earl Taylor, who awakened deep interest in the mission-training-class idea; Dr. A. J. Nast, who told "What the Germans are Doing;" Dr. E. M. Taylor and Dr. J. C. Floyd.

The "policy" to be followed in order to carry into every part of the State the spirit and methods of the convention, was set forth in a carefully prepared document, framed by the following committee: Rev. Dr. Jesse Bowman Young, chairman; Rev.

Dr. T. W. Lane, secretary; Rev. Dr. Isaac Crook, Dr. W. B. Slutz, Dr. J. M. Avann, and Dr. J. H. Schimmelpfennig. Among the resolutions was one "highly resolving" that there shall be henceforth no shrinkage in the missionary offerings of Methodism in Ohio.

In one word, the convention was in all respects—in its membership, its program, the noble and effective messages delivered, the enthusiasm created, the hospitality extended by Columbus, under the leadership of Dr. Norcross, presiding elder and chairman of the local committee of arrangements, and the new ties of solidarity established—a tremendous one. Its effects in stimulating pastors and laity into fresh activity in the direction of helping the mission cause, and in prompting immediate evangelistic activity, will be felt all over the commonwealth. The skillful and vigilant work of Rev. H. D. Ketcham, D. D., secretary of the executive committee, contributed not a little to the success of the meeting.

Enforcing the Maine Law

THE majesty of law has seldom been better exemplified than in Portland, Cumberland County, and in Biddeford, York County, Maine, last Saturday, immediately following the enactment of the Sturgis bill into the law of the State of Maine.

The voice of the people, by petition and through legislation, had entrusted the enforcement of the prohibitory law with the newly elected Governor; and the various county officers knew that they would have to do with a man who would be true to his oath of office, and would see that the will of the people, who had enacted enforcement into law and who had elected him on an unequivocal platform for enforcement, was heeded. These officers at once by a word closed the bar-rooms they had been fostering and last Saturday saw a sight in Portland which gladdened the hearts of all good citizens, viz: drays, carts, and express wagons loaded with liquors of all kinds headed for the wharfs and depots on their way to Boston—car loads and boat loads. The laden cars and wharfs were swift witnesses of the treachery of officials who had permitted this immense traffic to go on under their eyes against the law they were under oath to enforce.

It is pleasant to record that only a very few counties in the State were under the rule of nullifiers; but the quick response these gave to the enactment of the Sturgis law showed how recreant they had been and how false the argument that the Maine law was a failure and could not be enforced. It cannot be enforced, they say, therefore, let it be repealed.

The Sturgis law authorizes the governor to appoint a commission of three members, who shall have the power to exercise in any part of the State "all the common law

and statutory powers of sheriffs in their respective counties in the enforcement of the law against the manufacture and sale of intoxicating liquors." Two members of the commission are to be members of the dominant political party, and the third a member of the political party casting the next highest vote at the State election. These men, who will be known as enforcement commissioners, have the power to appoint deputies with similar powers to various counties. The purpose of the commission is to enforce the prohibitory law where the local officers have failed to do so.

A new day dawns for Maine and the dignity and efficiency of the grand old Maine law.

Boston Methodist Social Union

The March meeting, held at Lorimer Hall, Monday evening, was devoted to a Symposium on Sunday-school Methods. President Warren was in charge, and invited Theodore A. Hildreth, secretary of the New England Deaconess Board, to say grace.

The principal address of the evening was delivered by Rev. J. W. Magruder, D. D., pastor of Chestnut St. Church, of Portland, Maine, on "The Sunday-school and Modern Biblical Research." He said, in part: We should not leave it to the children to bring the results of modern Biblical research into the Sunday-school. They have been made familiar with such methods in their education and they will apply them in Biblical study. We must be honest with them or they will become unbelievers. John Wesley was the first religious teacher of note to follow this method of research. His notes on the New Testament are very readable today. Adam Clarke too was so far ahead of his day as to bring upon himself much adverse criticism. This method gives us a better Bible from which to teach our religion than our fathers had. In the mother country the sentiment in favor of modern Biblical criticism has long been at the head. Our General Conference took a long step in this direction at its last session. This is not a matter of argument but of life. The church will not accept it in its full force until the exponents of it prove themselves experts in spiritual work. Our editors and educators will have to provide a suitable literature.

Professor Rishell's topic was Decision Day, and he said in part: Among children are such classes as those who have been taught to believe they are God's children; those who believe they are naturally depraved; those who have had no training; those who are astray and are conscious of it; those who have preserved their purity. Decision Day is not to bring the children into a state of sorrow on account of moral wrongs. It should be a voluntary devotion of the child to God. Fear is not a good motive to bring this to pass. Gratitude, love, self-respect and many others are effective. Remorse repeated loses its power. Love repeated increases. How follow up Decision Day? Teacher, pastor, parents, friend, must so nurture the step of Decision Day as to make the children feel that they are at home in God's house. Then they will not go astray. It is a mistake to think a child cannot be religious. Children are Christians when born and should always be taught to believe they are God's children. To such a one Decision Day is the time when the child assumes control of his own life.

Mrs. Ware's subject was, "Work in the Primary Department." The spiritual atmosphere stays with the child longest. Bringing the children to Jesus Christ is the aim of the primary department. Story telling of the lesson is the modern method. Sunday-school methods are changing, and we must adjust ourselves to them.

Mr. Cushman's subject was, "An Experiment in Sunday-school Work." Thirty or more members of the church at Newton are those employed in homes in that city. It was noted that these had no natural opportunity for Bible study and social work. Hence it was arranged that they should meet on a week-day evening. The attendance is from seven to twenty.

After the benediction by Rev. George Alcott Philney, an informal reception was held in Gilbert Hall. Among the guests was Prof. Karl P. Harrington, of the Methodist Hymnal Commission.